INTO THE FIGHTING LINE

A. F. WINNINGTON INGRAM

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By the
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Bp. of London
1858-

London
Wells Gardner, Darton & Co., Ltd.
3 & 4, Paternoster Buildings, E.C.

2520
W731
95369

Preface

A BISHOP is rightly expected to-day to be always in the Fighting-Line. He may not have the supreme honour of being in the front Fighting-Line as a missionary, to which the first sermon specially refers, but at home he must be in the thick of the fight, leading the mission work of his diocese, sending out troops to the front, and leading the attack on the strongly entrenched forces of evil at home. This has the great advantage of keeping him in constant touch with all the soldiers whom he leads. Only "in the Fighting-Line" shall we heal our divisions, and close up our ranks, and dispel the last remnant of suspicion between us.

But it has one disadvantage. The leisure of the old days is gone, and probably gone for ever.

A Bishop's sermons have to be pointed attacks upon some particular evil, exhortations to unity, incitements to work, warnings against some prevalent false doctrine, messages of encouragement to those growing disheartened at home, brotherly greetings to branches of the Church abroad.

Most of them have to be spoken extempore, and only survive in more or less accurate or complete reports.

Such are the nature of the sermons in this volume. They have survived for one cause or another out of many similar sermons preached during the last few years. They have been prepared under great pressure, and spoken in the middle of the battle. They have no value apart from the object for which they were spoken, and but for the hearty response given to the similar volume, entitled "The Gospel in Action," I doubt if I should have had the courage to put forth this volume at all.

Looking over the sermons, the two to which I would wish to call especial attention are

Sermons V. and XII., which should be read together. They give an outline of a working policy for the Church, which, if carried out, would give a chance of permanent peace. Sermon XI. has a special interest for me from my visit to America, and should be read in connection with the last sermon in the book, which was the message actually delivered to the young Church from the old.

The first sermon to boys (XVII.), "Ventures of Faith in a Boy's Life," has this interest, that for some reason, simple as it is, it struck the imagination of Marlborough boys, who, after first paying for the expense of printing it, have bought it for several generations from the local printer. Some of the reports are most defective when the occasion was the greatest. The service in Finsbury Park, at which No. IX. was preached, was one of the most remarkable open-air services I ever saw, but the immense size of the concourse, 25,000, necessitated the turning of the address into an exhortation to the 7,000 Church-people round the stand, who alone could hear, while

the glorious sight of Quebec, as it rises above the St. Lawrence, is only too feebly portrayed in a summary contained in No. XXII. of "A City Set on a Hill." Of the forty sermons and addresses delivered on the other side of the Atlantic, only three, the last three in the book, survive in any form which can be published, and the first two only in a summary.

With all its many drawbacks and defects, however, I send out "Into the Fighting-Line" to do what work it may in the world, and if it comforts or encourages one sorrowful soul, or rouses one apathetic one to active work, it will not have been sent out in vain.

A. F. LONDON.

Feast of St. Michael and All Angels,
1909.

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To Clergy and Church Workers

I

INTO THE FIGHTING-LINE *

IT must surely very often strike any thoughtful man or woman what a tremendous contrast there is between the language of the New Testament and the life of the Church in England to-day! Just listen to some of the famous sayings: "If a man hate not his father or his mother, he cannot be My disciple." "The kingdom of Heaven suffereth violence, and the violent take it by force." "The SON of MAN hath not where to lay His head." "Whoso putteth his hand to the plough and looketh back is not fit for the kingdom of GOD."

We are so comfortable in the Church of England in our country to-day. Most of us are so content to live on in domestic happiness, surrounded by an atmosphere of peace. It is not only those who are living worldly and selfish lives; but those of us who have lived longest in the slums of London know how little real self-

* Delivered at a Service of Dismissal of Workers in the Universities' Mission to Central Africa. Since it was delivered a great change has, by the blessing of GOD, come over the Church, especially among the young men and women.

sacrifice it is. And sometimes, when one reads in the Bible, and hears in the lessons, these tremendous words, we almost ask ourselves, Can it be the same Church? Can it be the same religion that speaks in such tremendous words, and yet has such little effect on the practical life?

And therefore it is a positive refreshment to see, face to face, men and women who are going to do something — not going to talk about it, but who are going to do it; who are going to forsake a home, a father, a mother, or other family tie—and are doing it in a literal obedience to their LORD's command.

We seem to be again back on the shore of the Sea of Galilee. Again JESUS seems to move in our midst. Again He says, in His voice of command, "Follow Me." Again it is true, "They arose and followed Him." "They forsook all that they had, and followed Him."

And therefore, I say, even from that first point of view, to say nothing for the moment about Missions, "it is good for us to be here." It is good for us to be carried back into the heart of the thing; to feel again that we really do belong to a Missionary Church—to a Church that can give up things—and that the old thunder of the Gospel command has not quite died away. For are there not some of you here who are literally carrying out His command?

And then, when we turn from that contrast

to another, and see all that is said in the New Testament about direct missionary work: how the Church as a whole was not to have, as its primary object, "a bright service" here or anywhere else —a secondary object that must be—but was to be a Missionary Church: to convert the world: to bring the millions in; to "go into all the world and preach the Gospel to every creature"; when we remember that this is the standard, this is the idea and aim, and nothing less; when we see the Apostles doing it—lost to sight, preaching in the distance, never thinking for a moment that home calls interfered with foreign service, but letting their only two Apostles go from Antioch because the SPIRIT said, "Separate Me Barnabas and Saul for the work whereunto I have called them"; and then when we hear to-day people, shaking their heads over Foreign Missions, say, "Are they doing any good?" "Had you not better spend the money upon East London?" "Is it really worth this friction which is set up in different parts of the world over missionaries?" and even when you leave the mere spirit of the world, which we may perhaps expect to take that line, and look into the Church itself, and find some parishes which never have even a collection for Foreign Missions from one end of the year to the other, and so few even in the Missionary Associations going out in person, and about one in five thousand of the communicants of our Church—only that proportion—on foreign ser-

vice—then, when we think of all this, are we not again oppressed sometimes by the contrast between the two? Is this the same Church that received the Great Commission? Is this the Missionary Church that went flaming through the world, and planted the Cross in every market-place in Europe at the risk of their lives? Is this the same Missionary Church that dared to send over to barbarous Britain the little band of monks, on a desperate enterprise, from the poverty-stricken Church of Italy?

And again we turn to these friends of ours who believe in Missions, and they look up in our faces, and by their presence they say that it is. Yes, it is the same Church. The missionary spirit is not dead; but if we can only get through the overlapping comfort and luxury and love of ease, there is the spirit in our Church that is ready to do these things that men dared to do of old: the spirit that conquered Europe, the spirit that turned barbarous Britain into Christian England. That spirit is not dead. This one has left his beautiful little Rectory, and this one has left this post, and this one that post, and they have gone out in obedience to the command—not talked about it, but they have gone. And therefore we feel grateful to them for their presence, bringing us back to the time of the Apostles, and re-establishing our belief in our own Church as a self-sacrificing and a Missionary Church.

And it is just for that reason that we all do believe so heartily in the Universities' Mission.

Since 1861, when Bishop Mackenzie was consecrated, it has been all the time in a special sense a salt in the Church, something which keeps the Church sound at its heart—a standing witness to at least three things :

Firstly, it witnesses that men and women are found in our Church ready to go out for no earthly reward at all ; to go out, not in comfort, but with just the means of life, and nothing else ; to go out in faith and trusting that GOD, if they have to come home, will bring them home. That is the first thing to which it has been a living witness from the start.

So, secondly, it has been a living witness of a martyr spirit.

None of us can read an account of the Battle of Waterloo, or any other of our great battles, without our hearts being stirred as we read how man after man so quietly stepped into the ranks, into the fighting-line, not looking upon it as something heroic to do, but as a piece of duty, to take the place of a fallen man simply and naturally.

And it is exactly what has been done in this Mission. Oh, the roll of its martyrs ! Their names need not be repeated here, for they are written in the scroll of Heaven, from Bishop Steere to the last martyr, Pearson, whom

we sent out from the Oxford House. They have kept alive in us the martyr spirit, for "the blood of the martyrs" is still "the seed of the Church."*

And then, thirdly, they have given the lie to the glib assertion of the world that Missions do no good. For before the eyes of the world, attested by local Governors, who have been there as impartial witnesses, this Mission has done a marvellous work in Central Africa. *The Times*, representing the public opinion of the country, speaks in a leading article of this Mission as having done "a splendid work, worthy of a Christian country."

Therefore we are grateful to this Mission for what it has done; for it is a standing witness to us, and a standing witness to the world, of all these truths of the Gospels which people hear of in Church, but do not always seem to realise.

And you have assembled here in such numbers this evening, through my voice, to speak "GOD-speed" to these brothers and sisters of ours, and, through my most unworthy hands, to see the Church bless them before they start.

In the name, then, and feeling the thrill of sympathy, of all this reverent, worshipping congregation, I bid you, my brothers and sisters,

* In this connection, I should like to record my equally deep admiration for the C.M.S. Missions in Uganda and elsewhere.

"GOD-speed" as you go forth to your work. May GOD speed your ship! May a favouring breeze be over it, as the HOLY SPIRIT will be in charge of your souls! May you be guarded and guided through the long journey up from the coast! May you be sheltered and shielded from the pestilence that walketh in darkness! May you have a long life there of happy service! May the LORD grant you wisdom and skill in dealing with souls! May the LORD work with you and confirm the Word with signs following! And, after a life of happy service in His cause, may He take you to be with Him for ever in Heaven! That is what we mean when we say to you "GOD-speed," from the bottom of our hearts.

And while we wish you all this, we go back to our homes, please GOD, having caught something for ourselves, resolving in our own lives to be more worthy of such a Church as this; resolving to keep the heart of the Church at home so hot that, when these workers—tired, perhaps—come back to us, they may find the Church holds them in the warmth of a loving heart all the time, and is ready to welcome them and fill them with new life, and cheer them on. We should not expect them to come back tired out and whip us up into something like enthusiasm, but they should find us here so hot, so loving, so enthusiastic, that when they touch us they touch fire, and go back fired and warmed to their work.

That is the first thing we must try and do for

you, dear brothers and sisters. We will bear you in our hearts and pray for you, and we will send you what recruits we can. And you shall find the old Church at home is following your work every step of the way. In some lonely station where you are, think of such a congregation as this praying for you, living for you, and trying to uphold you and sustain you in every way they can.

Then, secondly, let us go back determined to be a little less comfortable in our lives. However much we may be obliged to be stewards of houses or lands; however much comfort in one sense may be forced upon us, yet we will live a hidden life of self-denial, denying ourselves what we can to give to the progress of the Gospel. We can all do that. We will not have them starving, and perhaps dying, out there, and we all so comfortable and easy at home. If it is a Missionary Church, it is a Missionary Church right through. And if it is a Church that has the martyr's cross upon it, it must have the martyr's cross upon it at home as well as abroad.

Then, lastly, we will go back with a stronger, keener faith in a living, working JESUS CHRIST. He Who has called these brothers and sisters; He Who has put it into their hearts to give up all these things and go forth—He has the same power now as of old. It is our fault that He cannot work us up to something like the same self-sacrifice and self-denial! He must be

the same living LORD as ever, with the same power of attraction, the same power of working. Let us go back to our parishes, to our dioceses, to our homes, with a more living faith in a living CHRIST, and see if the LORD may not work through us too with signs following.

II

ONE BLOOD, ONE CHRIST, ONE CHURCH*

"GOD hath made of one blood all nations of men for to dwell on all the face of the earth."—Acts xvii. 26.

THE Pan-Anglican Congress has undoubtedly struck the imagination, and even awed the spirit of Londoners, in a way which nothing of the kind has done, so far as I can myself recollect, in our generation. "No member of the Church of England, no thinking Englishman"—it was said by one of the leading weekly newspapers—"we may go further, and say no English-speaking man, whatever his Church, can have failed to be deeply moved by the assembly of the Pan-Anglican Congress. The gathering of representatives not only from all parts of the British Empire, but from wherever the English tongue is spoken, would have been impressive had the object been merely secular and material. The fact that the inspiration was spiritual, and that the Bishops, clergy, and laity, men and women who came together at the service in the Abbey,

* Preached in Westminster Abbey during the Pan-Anglican Congress.

were drawn by a religious impulse, makes the Congress an event which, without any exaggeration of language, may be described as soul-stirring and awe-inspiring." I think that those words fitly express what most of us have been feeling during the past week, and the only danger is lest in the number of the meetings, the multiplicity of the subjects discussed, and the pressure as of a great stream driven through a narrow channel of ten days, we may lose any connected and clear ideas of what we are being taught, and be merely confused in our minds by a hurly-burly of speeches. It is a good thing, then, for many reasons, that we should think over quietly together what the HOLY SPIRIT has been teaching us, and teaching not only those who were able to attend every meeting, but also those who, from pressure of other work, were able to attend comparatively few.

Now, the first grand truth which has found a new meaning and reality for many of us is the one which I have taken for our text—"GOD hath made of one blood all nations of men," or, as the Revised Version has it, "GOD made of one every nation of men for to dwell on all the face of the earth." We have heard much and talked much about the brotherhood of man all our lives, and yet have only, perhaps, half believed in its possibility; but when we have met face to face not only our so-called American "cousins," who we found out long ago were "brothers

indeed," but have met and perhaps had the honour of entertaining the educated and refined Churchmen from Japan, the Christian gentlemen who represent the Church of Ceylon, the revered Bishops of the black races; when one hears from devoted missionaries in China how they love their converts and their converts love them, how not only their converts, but numbers of the unconverted, treat them with the greatest affection and respect, see them off in their boats when they leave, and welcome them back when they return as their dearest friends—then the great dream of universal brotherhood becomes a reality: "men see visions and dream dreams," but they are visions and dreams which the HOLY SPIRIT inspires and which He is bringing to pass, and there roll away like a bad nightmare the foolish fears born of the tales of travellers who, having only eyes to see the things of this world, saw only the things of this world—that the conversion of the world was an impossibility, and the brotherhood of man a sham. "GOD has made of one blood all nations"—that is the first great truth. One nation, it is true, is more forward than another in moral and spiritual education, as the grown son in a family is more forward than the child in the nursery, and can, therefore, be trusted with greater responsibility; and, again, it may be the worst policy for nations to intermarry with one another, as destroying the special characteristics and peculiar strength of each; or, again, it may even

turn out that for a time, and perhaps always, one nation may be more fitted for the manual work of the world and another for the brain work; but all these things are details of arrangement. The one certain fact is that each, of whatever race, colour, or clime, is my brother, whom I not only ought to love, but can love; that, being a man with heart, conscience, reason, and spirit, and having access to a religion which can educate and refine them all, he may be as lovable as a man of my own race, and that every step we take towards the brotherhood of man is a step taken to restore the original will of GOD about the human race. One blood was to course through our veins, one impulse stir our hearts, one ideal fire our consciences, one conception satisfy our reason, and one worship bow our spirits, and, if it is true that GOD made of one blood every nation, then all swagger of superiority, all insolence of bearing, all contempt of manner, must be laid aside at once and for ever. "Honour all men" is the first preliminary to "Love the brotherhood, fear GOD, honour the King."

But, after all, though it would have been worth while for the Congress to assemble to teach us this one truth, there has emerged more clearly an even more glorious truth, which really follows from the first, but which is often obscured even to some who call themselves Christians in the present day—and that truth is not only "one blood," but "one CHRIST." I may be speaking to some

who may at any rate remember the time—even if it is not so with them to-day—when their faith was seriously shaken as to the necessity, and even the rightfulness, of preaching CHRIST where some other faith—as, for instance, that of Buddhism—was conscientiously believed. Even those who saw the folly of the cry, "Leave the heathen in their primitive innocence"—primitive innocence which was all too often a reign of blood and terror—imagined that, if there was any religion in a country, one religion was as good as another, or, at any rate, as good for that particular race. "We Westerns"—that was the language I can remember in my youth—"are a practical, hard-headed race; your Eastern is a dreamy philosopher; you cannot imagine that your Western religion will be suited for him; you will only do him harm in preaching it to him; let him go to heaven or hell in his own way." And no one can read a striking article in *The East and the West* for January, 1908, without seeing the grain of truth which underlay that old language. It is very possible for the Western nations to bring Christianity to the Easterns too exclusively in a Western dress; it does require the constant guidance of the SPIRIT of GOD to separate the essentials from the non-essentials, and to represent the ideal of the world in such a way as to commend it to the best conscience and highest aspiration of the Eastern mind; but when allowance is made for this, what has come out with

glorious clearness from all parts of the world already is that—as Prebendary Row said long ago in one of his books on Christian Evidence—CHRIST is the one Catholic Man; that while Mohammedanism may lift a nation up to a point, it is a lever which can never lift it above that point; that Buddhism, when all is said and done, according to the Metropolitan of India's excellent book on the subject, has no hope to offer the world, and is really a philosophy of despair; and that Schaff's beautiful words are still true to-day as they were of the Church of CHRIST two thousand years ago: "Into the night of darkness and despair the young Church of JESUS went as a star of hope." The anthem has come back with one refrain from Mid-China, Japan, India, and Ceylon, the remotest farms of Canada, and the most benighted tribes of Central Africa, that the only hope for the world, the only permanently ennobling and uplifting power is in one CHRIST, very GOD and very man, Who came down from Heaven, Who died, rose again, and now intercedes for us in Heaven, while He is with us also in the power of the HOLY SPIRIT. It was my privilege to have staying with me during the last years of her life Mrs. Bishop, the well-known traveller, who, in her early years, prejudiced, I understand, by what she had heard of Missions, avoided carefully every Mission station. She spent the last years of her life in speaking, especially in our public schools, of the necessity and joy of Mission

work, and when I asked her what had chiefly turned her mind so completely round, she said, "Living in every nation of the world, and finding despair everywhere except in Christian countries."

It is not difficult to see why this is so, although I have no time to enlarge upon it now. There is no hope for the searcher after truth unless there has been a real revelation of GOD; there is no hope for a sinner unless pardon is not only possible, but assured; there is no hope for the tempted unless there is a power stronger than the temptation; there is no hope for the dying unless death has been certainly vanquished; and there is no hope for the mourner unless it is undoubtedly true that in the FATHER's House there are many abiding-places, and in one of those abiding-places dwells his beloved. But if these things are true, then why should we not hope, for each day the world must be becoming better, and each day's march must bring us nearer home?

"One blood," then, and "one CHRIST." Thank GOD we have learnt afresh both these two truths from our Congress. But is there nothing more? If that was all, would there not be something left still unsatisfied? Is there not a spiritual tingling in the blood that asks for more? Does not "one blood," and still more "one CHRIST," demand more—indeed, logically carry with it more? And there can only be one answer, and we must not be afraid of it—it must mean

eventually one Church. Quite naturally our limited minds are apt to dwell on differences rather than on agreements; quite naturally the difficulties which are so near to us seem to our finite spirits quite insuperable; but at a time like this we must think supernaturally, and when we think supernaturally there can eventually be only one Church, or, rather, it would be truer to say that there is only one Church now, however disfigured is the unity and however broken is the appearance.

CHRIST was thinking supernaturally when He prayed that it might be one—and so visibly one that the world (which can only see visible unity) might believe by its oneness that He Himself had been sent by the FATHER. The early Church thought supernaturally, however possibly mistaken was its application, when it had all things common; and to-day, the moment Christian bodies speak, as they do in London, on moral questions unitedly, they speak with a power which nothing can resist in the name, not only of one CHRIST, but of one Church; and it is just this third great truth which the Congress has also brought home to our hearts. It might have been supposed that the Pan-Anglican Congress would have led to the self-glorification of Anglicanism; it has led, on the other hand, to our reciting with greater fervour and conviction the Creed—"I believe in one Holy Catholic Church."

Now, how has that come about, and come about

rightly? The process is true to human nature. Plato pointed out long ago that we must "mount up from the love of one to the love of two, from the love of two to the love of all fair forms, and from the love of all fair forms to the love of the eternal loveliness." It is possible, even, that some of you may imagine that to love the Church of England is to underrate the importance of the whole Catholic Church, of which it is a part, just as some mothers think that they may love their children too much, and so not love GOD enough. But the love of a mother for her child is part of her love for GOD, for GOD gave her the love. She may show that love in a wrong way, but she cannot love too much; the more truly and unselfishly she loves her child, the more she will be likely to love GOD. So it is with the Churchman. The more he loves that part of the Church to which he belongs, the more he loves and helps on the whole; he may love it in a bigoted, narrow-minded way, as a mother may spoil her child, but he cannot love it too much, and the better Anglican a man is, the better Catholic he is. And hence it is that this great gathering of Anglicans throughout the world, by its splendid unity and comprehensiveness, has lifted the imagination to an even greater unity which shall one day comprise every Christian who bows the knee to JESUS CHRIST throughout the whole world.

But in accomplishing this there must be no compromise with error and no surrender of truth.

There must be no compromise with error. It is only our want of faith which makes it seem impossible to us that unjustifiable or unhistorical claims will ever be laid aside by one branch of the Church, and that the See of Rome will ever consent to be a leading diocese among the independent dioceses of a united Christendom; it is want of faith which holds it impossible that any agreement can ever be arrived at on the true doctrine of Holy Communion, or that the Communion of Saints may be held by all branches of the Church with the fervency and yet reserve of earlier days. It is certainly a want of faith which holds that the East must be for ever separated from the West. One of the most touching incidents in my visit to Russia was the solemn presentation to me, after a two hours' discussion of the doctrine of the Invocation of Saints by the officials of the oldest monastery in Russia, of the image of our SAVIOUR with the words, "Take this image of the one Master of us all." And as for the great Nonconformist bodies in this country and throughout the world, what better encouragement can we take than the words of Mr. Gladstone—a strong Anglican, if ever there was one: "I bow my head before the great verities of the Incarnation, the Atonement, and the doctrine of the TRINITY, held in common by all orthodox Christian bodies in England to-day."

But, on the other hand, there must be no

surrender of truth. The idea that to throw away or belittle the Episcopate is the way to the realisation of one Church is not only, it seems to me, faithless to the trust committed to us, but is a great practical error. In China the superintendence of the Bishop who binds all his 120 Mission stations into one unity is the admiration of all the single and isolated Missions which have no such unifying force. And is it really supposed that you are making it easier for the Church of the future to become one body by throwing away the historic Episcopate, which has been from the beginning the backbone of the body? Surely the great historian Lightfoot gave us truer advice when he said: "If the Church of England would help on the unity of Christendom, let her hold fast the historical Orders in one hand and the open Bible in the other, for under the banner of the Church which is found in the long-run to have both, Christendom will one day be reunited."

One blood, then, one Christ, one Church—are these not three glorious lessons for one week? Let us carry them away to our homes, so distant from one another, and live them out where we dwell; brothers of one blood, redeemed by one CHRIST, born for one Church, distance cannot really part us nor seas divide.

We have been here together, we have known each other, we have loved each other, we have learnt from one another; we are one great human

family of one GOD ; let us so breathe in the SPIRIT of that GOD through one CHRIST that the last aspiration of the SON, and the original intention of the FATHER, and the ultimate aim of the SPIRIT be fulfilled, and we melt into one Church.

III

SPIRITUAL HEALING*

"These signs shall follow them that believe; in My Name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—St. Mark xvi. 17, 18.

OUT of all the investigations of the New Testament, lasting over the last fifty years, two things have come clearly. First of all, that when the Son of GOD came from Heaven to earth, that coming was attended with signs and wonders. Are you astonished? After thinking over it for years, to me it would be now the most supreme difficulty if it had not been so. When we think what the Incarnation is, and what our Christian belief is, it would have been a marvel if Jesus Christ had not worked miracles. And therefore, when we take the earliest account, and disentangle it from all the accounts which came after it, and we find that it contains the certainty that He worked miracles, it ought to be a help

* Preached at the annual service of the S.P.C.K. Church Training College for Lay-Workers.

to our faith, and not a hindrance. It does not follow for a moment that these miracles were contrary to law. On the contrary, they are certain to be in accordance with law. But their law is higher than the laws which we know, and they cut the circle of our experience at an unexpected point. The laws of Nature, after all, are only the observed uniformities in Nature—the way in which Nature generally works. Be that as it may, this seems to me absolutely certain, that you cannot attempt to disentangle the miracles from the New Testament story without reducing that story to inconsistency, and even absurdity.

And then the other certain thing is this : Not only was the advent of the SON of GOD attended by signs and wonders, but the advent of the early Church, filled with the SPIRIT to the very full, was also attended with signs and wonders. You can hardly find a more trustworthy and careful commentator than Dr. Sanday, and if you read a paper of his on "Miracles" in the Oxford House Papers, you will find that he writes to this effect (I quote from memory) : "If I was to begin a defence of miracles, I should begin with the Epistles of St. Paul—the undisputed Epistles of St. Paul—and I should point to the way in which miracles and signs are not argued about, but are alluded to as a matter of commonplace knowledge in the early Church. He assumes that everybody knows that they exist." He lays great

stress in his argument upon that fact. And if you want a man who has helped us—certainly helped me much in the East End by his writings, when for many years I had to defend the Christian Faith against assault in open debate—a man who has been for some twenty-five years a real strength to the Christian position, I would name Professor Ramsay. In that fascinating book, "St. Paul the Traveller," you will note that he tells us that the "travel-document," which forms so large a part of the Acts of the Apostles, constitutes a first-rate historical piece of evidence as to the state of the Roman Empire in the first century, and that he was convinced of this against his first opinion by his investigations in Asia Minor. In the very midst of this travel-document you find that "many miracles were wrought by the hand of Paul." And therefore, from the basis of historical investigation, it is certain that this prophecy, although recorded in what you may call the disputed verses of St. Mark, was fulfilled in the history of the early Church. Many signs and wonders did happen in His Name. In His Name they did cast out devils; they did speak with new tongues; they did take up serpents—Paul himself shook off the serpent from his hand—and they did lay hands on the sick, and they did recover.

But now comes the question which is agitating the minds of men to-day, and that is, Has the Church lost its ancient power? Are we less full of the SPIRIT? Are we to expect less things to

happen than happened in the early Church? In other words, has the Church after its long history gone down in power and strength altogether? Now I for one believe that it is blasphemy against the HOLY GHOST to think anything of the kind. I believe that the Church is, or ought to be, as strong to-day, and as full of power and vigour, as it ever was; that it does not grow old at all; it is meant to be perpetually young, and always able to adapt itself to every age as it comes, and to work the same miracles that were worked in the early ages. Only in answering that question we must remember three things. First, that the form in which the prophecy is fulfilled is likely to vary in every age, because the form of the revelation of GOD has varied in every age, in adaptation to the age itself. We shall expect to find that some truth has been partially forgotten by the Church. It has always been there, but it has been left out of sight. We shall expect to find that what has occurred over and over again in the history of the Church may occur again, and that some outside body may arise to call the attention of the Church to a half-forgotten truth. In knowing and expecting from history that this will be the case, we now turn and ask ourselves three questions: Do we still work miracles? Do we speak with new tongues? Do we lay hands on the sick, and do they recover?

(1) And, first, do we still work miracles? I will

appeal to the experience of those of you who have been longest working in the field of your ministry. Is it possible to attribute what we have seen as working priests and working missionaries over and over again to anything whatever except the miraculous power of GOD? I do not pretend myself to have seen anything more than other people; but I might stand here for an hour and tell you of things which I have seen with my own eyes which are explainable in no way at all except as due to the direct force of the grace of GOD. When you have seen people left after Missions—never having prayed for forty years—miracles of grace, devout and reverent communicants to their dying day ("These two," a Vicar wrote to me, "are left as monuments of the Mission"); when you see, down in the slums, girls growing up like pure lilies out of surroundings which might only have been expected to produce the garbage of the streets; when you see boys standing in the great factories, workshops, and offices, strong and brave under temptations which would have broken down many of us—there is only one answer. They stand so, they grow so, they become so, by the miraculous grace of GOD. We make the greatest mistake of our lives if we admit for a moment that we have lost the power of miracles. They are not done in our own strength—the Apostles would have been the first to say that they never worked a miracle in their own

strength. In the Name of JESUS CHRIST it was done of old and is done to-day. And therefore let this be my first word of encouragement—go back to your work expecting miracles. Those who expect most will see most, and it is often for want of faith that we have so little influence on the world.

(2) And then, secondly, do we speak with new tongues? Of course, you yourselves, in your lectures and reading, have gone into the question—which I do not for a moment mean to discuss—what was the nature of those original tongues? When you put all the evidence together, and all the passages relating to them, it is probable, in my opinion, that they were ecstatic utterances made under the power of the SPIRIT, which were understood by every nation in its own language. After putting all the passages together, that seems to me the probable explanation. But have we lost to-day what these tongues meant in the early age? I trow not. When I see the work, for instance, of such a Society as that which has founded and carried on this Training College (I venture to say, one of the most useful of all the societies we have); when we see their work in carrying the message to every part of the world by its literature; when we see (perhaps more strongly from this point of view) the work of the Bible Society, translating into every tongue in the world the old message; when we think of all this going on to-day, and that in every

language the same old story has been repeated so that all may understand; when I think of the simple missionary standing up at the street-corner at the open-air service, and the more educated preacher to his cultured congregation, repeating in different language the same Gospel—I will dare anyone to say that the Church has lost its gift of tongues. It is given, it is quite true, in a different way. It is adapted for the spread of the Gospel in the particular age in which we live; but we need not admit for a moment to ourselves that the HOLY SPIRIT is not giving us to-day the gift of tongues in the best way which is adapted for the spread of the Gospel.

(3) And then, thirdly—and this is a more difficult question, and one on which our minds are at this moment most bent—do we lay hands on the sick, and do they recover? We are, as it were, between two sets of people to-day. We have on the one side those who really seem to have forgotten the message of the Gospel of the body, who practically in their teaching, and even in their own belief, simply think of the Gospel as addressed to the soul. They seem to have forgotten that in our own Holy Communion Service we pray that our sinful bodies may be made clean by His Body, and that some of St. Paul's most stirring passages are about the body, *e.g.* "Glorify GOD in your body." In their teaching and in their belief they have lost to a great extent the idea that the Gospel has a message to the body at

all. While, on the other hand—and it is so very characteristic of the history of the Church that this should happen—outside the Church, with great exaggeration, and with, in my opinion, much false teaching, people are calling the attention of the Church to a forgotten truth. Yes, but with two very grave mistakes. First, they ignore the learning and teaching which GOD has given us through medical study and investigation into the working of His laws; and still more they ignore those blessed means of grace which CHRIST Himself has laid down as the means of our communion with His life.

What, then—that comes to be the question—is the teaching of the Church with regard to the truth which lies between these two extremes? And here I am fortified by a very interesting Report of the Lambeth Conference on the subject of "Healing," and I can say this because it so happens that I was not on the Committee which dealt with this particular question, though I gave evidence before it. I do not think it is possible to find five better-stated points than those five which I am going to read to you, laid before the Lambeth Conference by the able and careful and cautious Committee which went into the subject. It is useful to know what these Fathers in GOD—and remember, the rest of us assented to the principle of the Report, though the Committee were alone responsible for its details—thought on that solemn occasion.

"The Committee believes that CHRIST still fulfils in Christian experience His power to give life, and to give it more abundantly; and that the faith which realises His presence is capable of creating a heightened vitality of spirit, which strengthens and sustains the health of the body." In other words, that, as we go on with our sick-visiting, the first thing for us to do is to bring the spirit of the person whom we visit into vital connection with the SPIRIT of CHRIST. We have got to vitalise the spirit by full communion with the life of JESUS CHRIST, and that vitalising of the spirit will strengthen and sustain the health of the body. "The Committee believes that sickness and disease are in one aspect a breach in the harmony of the Divine Purpose. . . . Restoration of harmony with the Divine Mind and Will often brings with it the restoration of the harmony of the body." I may be speaking to some of you who are out of tune, who want to be refreshed and strengthened, to be attuned again to the Will of GOD, before you go forward again. What the Lambeth Conference would say is: The first step is to become at peace with GOD through JESUS CHRIST our LORD; to regain moral harmony with the Creator. And, as they say again, in carefully chosen words, "This restoration of harmony in mind and will often brings with it the restoration of the harmony of the body." And as with ourselves, so with others: bring them into peace with GOD through

JESUS CHRIST, bring them into tune with the Infinite, into tune with the Will of GOD, and you have taken the first step to complete recovery of their whole being. "The Committee believes that sickness has too often exclusively been regarded as a cross to be borne with passive resignation, whereas it should have been regarded rather as a weakness to be overcome by the power of the SPIRIT." Nowadays it is often a cross to be borne with passive resignation — make no mistake about that. Never make the mistake of letting some poor girl think that she is a faithless girl because she cannot save her poor sister from dying of consumption. Death is quite inevitable, and the sickness that will finally precede death will also be quite inevitable. And therefore the sickness is a cross. You are right to go and sustain the faith of the sufferer to bear the cross laid upon him or her, and the prayers in our Visitation Services are rightly a form of prayer and supplication for resignation. But here is the point—sickness is sometimes to be regarded rather as a weakness to be overcome by the power of the SPIRIT. And therefore the Lambeth Conference has suggested that more hopeful prayers should be issued by the Church to supplement the prayers now in the Prayer-Book. These more hopeful prayers for the recovery of the patient should be used, and will be used, with authority, in order that we may brace the patient to cast out the weakness by the power of the SPIRIT.

"The Committee believes that the Church possesses in the teaching of the doctrine of the Incarnation the message which our age requires—namely, that the whole of creation is included in the work of Redemption, and that the body, no less than the spirit, of man" (notice these words) "received the eternal benediction of the LORD when He took our nature upon Him." Those are inspiring words: our bodies are holy things. In theory we believe it. We quote texts, and preach about our bodies being temples of the HOLY GHOST, but we have not put enough force into that teaching. As you go among young men, you cannot put this too plainly before them—that their body is a holy thing, and that all those sins we are trying to save them from are doubly blasphemous because their bodies are temples of the HOLY GHOST. The message of the Church and the Gospel for the body is that the body is not an evil thing whose instincts are to be merely curbed, but that we are meant to offer body, as well as soul and spirit, as a glorious offering. Fifthly and lastly: "The Committee believes, also, that the full potency of corporate intercession has been too little realised, and that the confidence in the efficacy of prayer for restoration to health has not been sufficiently encouraged." I am certain the Committee have put their finger there on a great weakness. We want much more faith in corporate prayer. I would have you go and gather your little bands

together, and pray in your country village or town parish with more faith. "If two or three shall agree as touching anything that they shall ask, it shall be done for them of My FATHER Which is in Heaven." Not only about sickness, but about all our work. "More things are wrought by prayer than this world dreams of." If only we could revive a more praying spirit throughout the whole Church, the Church would double, treble, and quadruple in the power of its work.

But, you will say, you have said nothing about unction, or about the laying-on of hands. No; not that they are unimportant, but they are entirely secondary things. The prayer of faith, we are told, shall save the sick, and the LORD shall raise him up. And whether or not that corporate prayer shall be associated with the unction, or with the laying-on of hands, is a question that we must discuss, as the authorities of the Church are discussing, as a question wholly secondary to the power of corporate intercession.

And therefore we take these five points put before us by the Committee of the Lambeth Conference, and in answer to those questions—Do we work miracles? Do we speak with new tongues? Do we lay hands on the sick, and do they recover?—I say, rightly understood, we can reply to every one of them in the affirmative. What we want to have is a prayerful, hopeful, buoyant, believing Church, which shall bear the ills of life as they come, faithfully,

hopefully, bravely; which shall relieve, in the power of the SPIRIT above, not only the affirmities of the mind, but of the body; and which, when the inevitable death comes, shall pass with the same undismayed and undimmed hope into the unknown and untasted glories of the world to come.

IV

MAN'S PART IN GOD'S WORK *

"He sent His servant at supper-time to say to them that were bidden: Come, for all things are now ready."—St. Luke xiv. 17.

IT is a stumbling-block to many, and a puzzle to a certain extent to us all, why the Almighty GOD employs human agency at all. We might have argued—might we not?—"GOD is so mighty, His resources are so great, a human soul is of such infinite value, that surely He will not trust the chances of salvation of one single soul to the sloth or activity of a man or a woman." And to a certain extent it is quite true that He does not. "No man may deliver his brother or make agreement unto GOD for him." The reason why anything like conceit or jealousy or elation in Church workers is so pitiful and so destructive to our work is because we alone have nothing—absolutely nothing; all is of GOD—the feast is wholly GOD'S. In our work for it, as has

* Preached to a great gathering of church-workers in St. Paul's Cathedral at the close of a Quiet Day held for the clergy of West and North London.

been well said, we are not the substitutes for an absent CHRIST, but the representatives of a present CHRIST. If you have drawn one soul to CHRIST in His Church, be the first to say, "Not unto us, O LORD, not unto us, but unto Thy Name be the praise."

In one sense GOD trusts us with nothing, because all the power and all the love and all the influence are His alone; but yet, as we trace out the limited part which falls to our lot, we find that we may do three things with regard to the great supper. We are sent to knock at every door and invite men to it; or, as in the case of the servant in the text, to remind them that they were invited before. We are allowed to place the various feasters together; we are allowed to "make the men sit down" in classes, clubs, guilds, ordered congregations, before the great miracle can begin. We are allowed to take the food and give it to the people. He gave the loaves and the fishes to the disciples, and the disciples to them that were set down. It is only a limited part in the feeding which falls to us. And yet the awful thing is this: that what is left to us is left wholly to us. That is to say that, as we face the three and three-quarter millions of people in London, as we are wondering how we are to overtake the population growing in Southall and Ealing—those distant villages from which some of you come, and which soon will be great towns—when we ask how the inert and the

apathetic are to be roused, we come to this awful, and yet in some ways blessed thought: "It is left to us, it is left to us; if we do not knock at that door, the door will not be opened, and the man or woman inside will not be invited to the great supper;" that if we get tired of this Bible-class, or that Girls' Club, and, as is often the case, there is no one to take our place, they will be dispersed and gone; and that we Church-workers are a necessary link in a great chain the other end of which is in Heaven. And that is why, when we are seeking to arouse and inspire the spiritual life of London, we cannot leave out the Church-workers. It is not merely that, as Bishop, I love to stand here and look you in the face; it is not merely that it cheers me and my brother Bishops and the parish priests to feel what a loyal body of Church-workers we have with us—it is not only for that we have gathered you together, but because, if you fail, the Bishop fails, the priests fail, and GOD fails—*GOD fails*. And, therefore, we in this Cathedral to-day have had a blessed spiritual feast of good things;* we have heard the old Gospel rung again in our ears, and in our souls, in such a way as to send us back to our work revivified and strengthened and encouraged. We ask you to share the blessing; we want you, too, to start your Lent with the revival of the SPIRIT; we want the tides of the SPIRIT to sweep over you as they have swept over us. And that

* The Quiet Day had been conducted by Canon Body.

is why you come here to pray with us and to ask GOD through His minister to give one word—if it is only one—to make you go back with new force and new vigour to call everyone to the great supper.

But before I give you your message I would say, Pray for your clergy. My eyes filled with tears to-day as I knelt by that Bishop's throne and looked down on this chancel crowded with four hundred clergy—saw faces which had grown old in the service of the Lord, heads that had grown grey with work, and thought how encouraged, how strengthened, how inspired they would be if only their people prayed for them more. Perhaps you think your clergyman past his work. You think you are not receiving from him the spiritual inspiration you expect. But do you pray for him every day? I prayed hard for my brother priests to-day, and I ask you, before I leave the thought of the clergy who lead you, to pray for those priests of GOD, beset as they are with difficulty, with trial, with disappointment, and with heart-breaking cares of which you hardly know. Pray for them—pray for them earnestly that they may go back to their work borne up upon the prayers of their people.

But what, then, am I to say to you? What must you do, if you are to be, in a crowded suburb or little village, the power that GOD expects you to be? Do not disappoint GOD. (1) First of all, you must believe in your message. And by that

I mean three things. You must believe in the Gospel as the final revelation from GOD to man. That does not mean that every day will not throw new light upon it. Of course, we grow in knowledge, as we hope we grow in grace. It does not mean that every fresh discovery does not throw more light upon the old truth. But what it does mean is this: that if I or an angel from heaven preached to you some other gospel than this old Gospel, we must say with St. Paul, "Let him be accursed." I sometimes hear—not, thank GOD, from the lips of my brother priests—but I hear preached in magazines, whispered in the air, a teaching about JESUS CHRIST, irreverent in language, which almost makes me shiver. If JESUS really is only one among many good men, if we are CHRISTS ourselves in any sense except the reflection of the one CHRIST, then it is a gospel which St. Paul would have spurned. No, my fellow-workers, the Gospel which has won us to the LORD is the Gospel of JESUS CHRIST as the one manifestation of GOD. "He that hath seen Me hath seen the FATHER." If it is not that to me, it is nothing: I have no comfort for the sinner; I have no consolation for the dying; GOD did nothing Himself. If JESUS CHRIST lies in His grave, and "on His grave the Syrian stars look down," what hope is there for the sinner or the dying to-day? But I believe that many prophets and kings have desired to see those things which you and I see, and have not

seen them, and to hear those things which we hear, and have not heard them, and that it is only those who believe that the incredible happened, and that the Eternal Son of GOD came down from Heaven to live, and lived and died and rose and ascended, who have got a real Gospel for the world. And so, when I say, "Believe in your message," I mean believe in Jesus Christ, the same yesterday, to-day, and for ever.

So, again, by "Believe in your message," I mean that while we, carrying out the noble tradition of the Church of Jesus Christ, are in the thick of every movement for the good of man; though we are the first to see what can be done for poverty, what can be done for the unemployed, what can be done to give a decent home to every poor man in London, yet, speaking to you, I say we must let no shibboleth about social progress take the place of the Gospel of the converted heart. Remember this: no Socialistic Utopia is possible except in a community of converted men, and that in your quiet Bible-class, with your twenty young men around you, or those dozen factory-girls whom you teach so patiently day after day, you are working a social revolution which will appear in time. You will be making the greatest mistake of your life if you fling up this directly religious work for the souls of men to lose yourself in any social programme in the world.

And, again, by "Believe in your Gospel," I

mean be clear in your own minds of this: that there are no two Gospels, one for the rich and one for the poor, but that, at the great feast to which you go out to invite men, the statesman is to sit there as humble and as penitent as the poor man who sits by his side. I have never forgotten what Bishop Wilkinson told me about his addresses at St. Peter's, Eaton Square: that those addresses of his, which were sold, I believe, at half a guinea apiece in West London for some charity, and which the whole of West London poured in to hear, were the same addresses, in substance, which he had given to the miners in his old parish. And my experience, though far less valuable than his, is the same: that what our rich people want as we knock at their doors—and our work among the rich is as essential as, and more difficult than, the work among the poor—what they want is the same Gospel of the love of GOD revealed in JESUS CHRIST and of the power of the HOLY SPIRIT in their lives. And, therefore, what I want you to do from end to end of London is, with the confident conviction which alone can inspire faith, to ring out your invitation from door to door of your parish, "*Come:* nothing more is wanted; all things are now ready."

And may I ask why we should not with confidence give the invitation? It seems to me that, after fifty years of ceaseless criticism, the New Testament has come out stronger than ever. We can preach it to-day with two thousand years

of experience behind it. We cannot all be wrong. I used to tell in East London a simple story, but one with a profound truth, of a lad on one of our foggy days who had in his hand a rope, and when they asked him what he had, he said, "I have my kite." "You cannot see your kite," they said. "No," he said, "but I can feel it pull." And we cannot all be wrong, we priests of GOD, Church-workers, lay-readers, duchesses, servant-girls, men in the factory, clerks in the City—we cannot all be wrong when we say we have felt it "pull." And I feel myself that, with more than the conviction of St. Paul, we ought to preach the Gospel to-day, because we preach it with the impact of the mass of people who have believed it and who have found it true for two thousand years.

(2) And that brings me to the second secret of successful Church-work. And that is, we must give our message as men and women who obviously live in the strength of it. Have you not found already that your unconscious influence is far stronger for good or for evil than your conscious influence? As we look round we find sometimes that it is not the boy or the girl whom we have set out to influence whom we have really influenced, but someone who was quietly watching and noticing us from a distance. You find that the man who you thought took no notice of what you did has been drawn or driven away by your influence. Therefore

my next word is to those who may be feeling that they have lost the glow of their first faith, who look round their district and seem to see that they are not the power which they were. What is the reason of it? Now, it may be simply that GOD is trying your faith. Undoubtedly it often happens that in middle life we have to go through a depressed time, when all our faith and hope and love seem for the time to go. We were so keen when we were confirmed, we felt so eager when we joined the band of workers, but it is not so now. And if you can discover no other reason, brother or sister, go home with this word from GOD: "I am trying your faith; I am trying to see if you will work on with no sense of happiness as faithfully as you worked on when all was well." He asks your work, but not your success, and the real test of faith is in your action. But let us be honest as well. Is there no cause? Have you grown slack in your life? Is there something between you and GOD which has crept in? Is there some dishonouring friendship? Is there some dishonesty in the City? Is there some jealousy of another worker which is choking your spiritual life, so that the SPIRIT cannot use you, and CHRIST cannot speak through you, and the FATHER cannot bless you? If there is, find it out. You would like to be used again; you would like to know that this one or that one listens to what you have to say. It is not worth it for that miserable sin to lose you the

glory of having GOD working through you. I pray you to make a resolute effort, and ask Almighty GOD to roll away for ever that sin. Or is it spiritual sloth? We have been reminded, we priests, to-day in a way we shall never forget that we must make a silence in our lives; that we cannot do our work, priest or Bishop, unless we are listening for the voice of GOD, unless we ask for our message every morning, and then go out and give it to the people. If we cannot, you cannot. Or is it that you are getting slack about your prayers? Is it that you have given up your Bible reading, that you do not meditate now upon the love of CHRIST as St. Paul did when he said, "He loved me and gave Himself for me"; that your Communions are cold, mechanical, and formal, and that you are trying to go on in your own strength? I want the glow to come back—that glow which was on Moses' face when he was with GOD. It has faded away, as it faded from him when he was no longer with GOD. We ought to have the glow always there; and if what we teach and preach is obviously what we believe and try to live out ourselves, it will go home to other people. If the men or women who knock at the door have the right glow on their faces, then the person invited will come to the supper.

(3) And that brings us, lastly, to the spirit, and I can only speak very briefly of it—the spirit in which to give the message. It must be with patience—

patience with all the excuses we shall hear. A short time ago I nearly lost patience with a young man who had become a Christian Scientist, and who spoke to me, with the disdainful superiority of a new knowledge, about the old faith; and, if I had not prayed in my heart, I should have lost my patience with him altogether. We want patient sympathy with the intellectual difficulties of the man who is seeking after GOD, and going all through those perplexities some of us know so well; sympathy with the young man struggling with his temptation; sympathy with that poor girl who never had a chance.

Then we need also perseverance—the perseverance of men who know that they are working the work of GOD, and that GOD is with them every day of their lives. After all, what is the secret of going on day after day to the end? I am certain it is a simple one, and I am certain it is wholly adequate: To take one day at a time, to believe that GOD the FATHER means to use you, to believe that JESUS CHRIST will be in you and speak through you, and to believe that the HOLY SPIRIT will give you in your visiting, in your preaching, and in your social intercourse, at every moment, what you ought to say.

And so it is that I ask you to repeat with glad confidence your glorious message. You are the servants sent to call the others to the supper. They will not come, they cannot come, unless you call them. Call them with such confident

faith, with such a glow of realisation of what it means, that thousands will come who are at present left entirely outside of the glorious feast ; and the end of your life will be this : that not only shall they sit with you at the Gospel feast on earth, and you will see men and women, boys and girls, there whom you have yourselves brought in, but afterwards you and they, when this life is over, shall sit down at the Marriage Supper of the Lamb.

V

A MESSAGE OF PEACE*

"Oh, pray for the peace of Jerusalem: they shall prosper that love thee."—Ps. cxxii. 6.

IT was on Whitsun Day, in a beautiful little church in this diocese, from which I could almost see Cuddesdon across the blue hills, that I prayed for my message for you to-day, and as I left the church, with the twenty villagers who had come early to their Whitsun Day Communion, and stood in the little churchyard in the blazing sunshine, with the larks singing overhead, and the old church tower standing out in the midst of a blaze of lilac and laburnum, the answer seemed to come. Was it from the rest of Nature? Was it from the unwonted enjoyment of a quiet Sunday? Was it from the old church itself? Or was it, as I believe, from the Divine and most present and most loving, SPIRIT, to Whom I had prayed in the church? But the answer was quite clear—Take them a message of peace. Pray together at Cuddesdon for the peace of the Church; think over it together;

* Preached at the Cuddesdon Festival.

see the possibility of it, the duty of it, the wickedness of thwarting it, the blessing on those who make it. "Oh, pray for the peace of Jerusalem: they shall prosper that love thee."

And, first of all, let us be quite clear as to the peace we want. (1) There have been times of peace in the Church which have been times of no true peace, when the Church and the world made friends together, like Herod and Pilate over a dishonoured CHRIST; when it is true that there were no ritual disputes or aggrieved parishioners, but only because no one cared what happened; and when, with a few exceptions, the standard of worship in the Prayer-Book had been lowered to meet the slackness of the day, and there were no aggrieved parishioners because the people loved to have it so.

Anything in the world is better than such a peace of death as that, and, speaking for the first time in Cuddesdon Church, I should do ill this morning not to pay my humble meed of praise to all those names associated with Cuddesdon—to Wilberforce, to Liddon, to King, to Furse, and many others—who have done so much to break up that peace of death, and bring the beauty of holiness and the dignity of worship, not only into the great cathedrals, but into thousands of town and village churches throughout England.

(2) So, again, it cannot be a peace gained by sacrifice of principle. After all, it was a cheap sneer of the great historian Gibbon when he

laughed at the Christian Church being convulsed over a diphthong, for we have cause to know to-day—we, who have again to face and to expose what is, however honestly held and eloquently defended, a counterfeit of the Christian Faith—that never did the Christian Church fight a better fight than when it fought against the introduction of that single "iota" into the Creeds of the Christian Church, and preserved for ever the central truth of the Incarnation. A peace which sacrifices principle is no peace at all; it is so easy for the careless man of the world, who cares nothing and knows nothing about the subject in dispute, to say, "A plague on both your houses!" but grave and responsible men, who understand what is at stake, will never urge upon others, or pursue themselves, the policy of "Peace at any price." It must be a peace, then, consistent with perennial war against the devil, the world, and the flesh; it must be a peace in which conscientious men on both sides may sheathe the sword and still keep a conscience void of offence before GOD and before man. Is such a peace possible to-day? If possible, is it desirable? Who is to bring it about, and what would be the results of it?

I. Is it possible? I take the most difficult question first. There are thousands who vaguely desire it, but who imagine it to be a beautiful dream, which fades away the moment you try to grasp its unsubstantial form. My contention

is that it is attainable now, in this generation; that, just as those brave brothers of ours in the Student Volunteer Missionary Movement have adopted as their motto, "The evangelisation of the world in this generation," so a body of men such as are assembled in this church this morning might adopt as their motto, quite reasonably, "The peace of the Church in this generation." I do not say that it has always been possible: I say that it is possible now; that there are no outstanding questions which could not be reasonably settled; that there is no obstacle whatever, except human self-will and prejudice and love of strife, to prevent our Jerusalem "being at unity with itself"; and that in the long history of the Church of England no body of men or individual men will stand at the bar of the Prince of Peace with a more culpable record than the men who thwart the work of the Holy Spirit in bringing back peace to a distracted Church to-day. For notice the converse truth. In all human events there is a tide which you must take at the right moment, or the tide turns, and I suppose, if one thing is more certain than another, it is this: that in five-and-twenty years—that is, within the lifetime of most of us here—there will be either a united, strong, efficient Church in England—whether established or unestablished (for, great as that question is, it is secondary to this)—or there will most inevitably be two Churches in England, both calling themselves, in all prob-

ability, the Church of England, which, having parted from one another with some bitterness and a considerable amount of contempt from the whole nation, have settled down, so far as influence is concerned, into two unconsidered sects, while a united and triumphant Nonconformity—never more united than it is to-day—will claim, and with some justice, to lead the religious life of England.

Why, then, do I say that peace is more possible to-day than it has ever been before? (1) Because we better understand one another's principles. Each of the two chief parties in the Church have really learnt much from one another; most of the so-called Evangelical churches in my diocese have learnt the joy of daily service, have a celebration of the Holy Communion early every Sunday, and most, also, on Saints' days, prepare for Confirmation quite as carefully as any others, and insist most strongly upon the work of the HOLY SPIRIT as the great Giver of strength in Confirmation. Who shall say—certainly not the men of whom I speak—that they have learnt nothing from Wilberforce, and Liddon, and the rest? Whereas, on the other hand, who had a passion for prayer-meetings? Father Dolling! Who preaches Missions in the name of "JESUS only" almost daily in London? Father Conran, of the Cowley Fathers! Who has got up the great open-air service in Finsbury Park on Sunday fortnight? The laymen con-

nected with Dr. Linklater's church in Stroud Green. Is it possible to deny—do such men wish for a moment to deny—that they have learnt much, not only from Nonconformists, but from the Evangelical party in the Church of England? It was a leading High Churchman—whose name would command here the deepest veneration if I mentioned it—who said to me in his own language: "I have always regarded the formularies of the Church of England as capable of a Catholic and Protestant interpretation, and I have no sort of wish to interfere with those who incline to the one if I, in dutiful submission as to details to my Bishop, may take the other." I believe that the great body of High Churchmen throughout England would, in their own language, echo back his words, and, if they would, we have secured the first basis for a lasting peace.

(2) There are no outstanding questions unsettled to-day which ought to break up the peace of any society really inspired and ruled by the HOLY SPIRIT of GOD. The Report of the Royal Commission marks a crisis in the long struggle; the heroes of old fought that the worship of the Church of England should be levelled up to the Prayer-Book, and that levelling-up to the Prayer-Book has been practically secured; but there will be no similar blessing on the efforts of the few who wish to carry us beyond the Prayer-Book. Take two questions, for in-

stance—the keeping of Corpus Christi and All Souls' Day. I see no difficulty in meeting the reasonable objection that, while we have a harvest festival for our earthly bread, we have no service of thanksgiving for the Bread of Heaven, by sanctioning such a service in the autumn before or after the day usually observed for the harvest festival. I see no objection to allowing, in the form of the ancient ἀναμνῆσις, the notice, "Let us remember before GOD the faithful departed, and especially such and such persons," at special celebrations of the Holy Communion, and so meeting that desire not to banish from our thoughts our dear ones in the sacred mysteries. On the other hand, where this was allowed, I should hold it to be an absolutely unjustified piece of self-will to insist upon keeping a particular day like Corpus Christi which is identified with a view of the Blessed Sacrament not taught at Cuddesdon, not accepted by any priest when he was ordained in the Church of England, and which has, perhaps, the worst history of any festival connected with the Christian Church; or, again, so long as our dear dead were not left out of our deepest thoughts, it would be a piece of self-will to insist on keeping a day like All Souls', rightly or wrongly laid aside by our Church as identified with a doctrine about the departed which it feared and wished away—unless, indeed, the Church in its corporate capacity deliberately replaced All Souls' Day

in the Calendar. Remember that I am not speaking to you as a Bishop giving a charge, but I am speaking as an elder brother priest in the ministry to those for whose work and devotion he thanks GOD, and whose energy and force and attractiveness he would fain secure for the real battle before the Church, and not see wasted in the barren warfare for some mere party shibboleth or, at the best, sectional triumph.

(3) There is a greater belief in the doctrine of *one body*. When the great idea of the Church was to "save your own soul," there was no such constraining motive for peace as there is to-day. From end to end of the Church we work together in a way in which we have never done before. Constant Ruridecanal Chapters and Conferences, Evangelistic Councils, on which all parties sit and work like brothers, Ruridecanal Missions, brigades of many companies of Church lads, the Church of England Men's Society, with branches in every kind of parish—all these are bringing out an underlying unity in the Church in a way which I never remember during the last five-and-twenty years. All this means that we believe more in one body, and are beginning to feel increasingly the joy of brotherhood.

(4) And to this must we not add the greater trust in *One* Spirit? "We have all drunk into One Spirit!" I cannot attribute the growing union in our London Diocesan Conference—I merely take this as an illustration of what is

happening all over the country—or, again, in the Church Congress, to anything else than the work of the One SPIRIT, Who, with marvellous patience, has for years been working towards His great desire, and is now beginning to see the accomplishment of His great end. "Oh, pray for the peace of Jerusalem!" seems to be the special message which He is giving to the Church to-day, and if it is indeed the One SPIRIT Who sweeps us towards unity, who is the man here who will be found fighting against GOD?

II. But now I must face the last two questions —*Is such peace desirable?* and *What practically can we do ourselves to attain to it?* Is such peace desirable? I believe that it is absolutely impossible to measure in words the mischief which strife among Christians works upon the cause of Christ. We get too much shut up in the opinion of the special little clique in the midst of which we live; it is a good thing for all of us to cultivate the acquaintance of a few laymen who have never read or even heard of the *Guardian*, the *Church Times*, or the *Record*, and yet have—or try to have—a real respect for the old Church in which they were baptized, and a great desire that the faith of CHRIST should still be taught in England.

These men are the men who form the majority of the manhood of England; they are the nation whom the Church was sent by GOD to win to Him. To win them it will need to be very patient with them, though quite outspoken and

fearless; but not to *aim* at winning them is to miss the mark altogether, and to *fail* wholly to win them is to fail as a National Church. Now, I believe that it is true to say that we lose them, not in thousands, but in *tens* of thousands, by our divisions. One leading statesman said to me the other day: "It is a matter of real regret to me, Bishop, that I feel so out of sympathy with the clergy." "I begin to doubt the reality of religion at all," said a leading engineer, "when I hear of nothing except disputes in the Church." Both were generous Churchmen; both wished to believe in the Church to which they belonged; and they are typical of thousands more. We saw a little of what the Church could do for a few months when we forgot our divisions in the Education question, though, unfortunately, then we were divided from our Nonconformist brethren; but a Church marching as one united body, co-operating gladly and willingly with the Nonconformist bodies on all questions of public morality and temperance and social questions, with a great peace having settled down in the place of this perpetual discord—why, there is nothing which the Church of this country could not do. It is not too late to win back waning loyalty and lost allegiance; it is not too late to gain the great towns; it is not too late to stir to life the country villages. Jerusalem at peace with itself could convert the world.

And here let me put in a word lest you should think I had forgotten it. I can almost hear some of you say: "But you are forgetting wider Christendom; you are forgetting the reunion of Christendom. The more peace we make here, the more difficult the reunion with the Roman Church, or even with the Greek." I do not believe it for a moment. The reunion of the whole of Christendom must be in the prayers of every faithful Christian who breathes the spirit of the last prayer of JESUS CHRIST; but a peace made within the Church with no breach of principle, with no compromise on any article of the Christian Faith, would only prepare us for any wider peace which GOD may have in His Providence for us in the days to come.

III. And that brings me to my last question: What, quite practically, can we really do to bring it to pass? Here to-day you have come from crowded town and country village to worship again in the old church you love so well, and see the friends you made at Cuddesdon, and in a few hours back you speed to the vicarage or the curate's lodgings from which you have come. *What can you do?* (1) First of all, look upon this peace as a possible thing for which you can pray and expect an answer. There must be—nay, there is—the most blessed peace in Heaven, and the peace of the Church on earth should reflect the deep peace of GOD. (2) Live very near yourselves to the GOD of Peace; Enoch "walked

with GOD." It is impossible to estimate the difference to the tone of the whole Church if every priest "walked with GOD"; if before he spoke or wrote anything he took it up to GOD first. Are you, dear brother, "walking with GOD"—or at least trying to do so? Has anything got between you and Him since the last time you were at Cuddesdon? Then put it away to-day, and pray the prayer we so often use in our Missions:

> "Oh, for a closer walk with GOD,
> A calm and heavenly frame;
> A light to shine upon the road
> That leads me to the Lamb!"

(3) Then, having prayed for peace, and bathed yourself in an atmosphere of peace, look out for an opportunity to make peace. "Blessed are the peacemakers, for they shall be called the children of GOD." Ask especially if you are looking upon the Evangelical in the next parish as a true brother in the LORD; and if I was preaching to him at his College Festival, I should ask the same question of him with regard to you. You have the same grace of Orders, you use the same Prayer-Book, you recite the same Creeds, you live upon the same Sacraments. He preaches the Incarnation, the Atonement, the Resurrection, and the Ascension of the same LORD, and, on nine points out of ten, if he is an earnest parish priest, your doctrine is the same as his.

Why not agree to differ on the tenth point without any breach of concord or sense of unworthy compromise ?

(4) Again, I go farther : the time has come to cease to look upon the Nonconformists of England as anything other than an integral part of the religious life of England. They form almost exactly half the Christians of England. Is it quite Christian, then, to ignore the existence of the Nonconformist minister in your country town or village ? It does not mean that you are to preach in his chapel, or invite him to your church —in my opinion, such short-cuts to reunion defeat their own purpose ; it does not mean that you are not to preach and teach the Catholic truth of Christendom as clearly and effectively as you can, and induce him to accept it if you can ; but it does mean that you are to recognise him as a Christian brother who is shepherding his own flock in his own way, and teaching them to love and follow JESUS CHRIST. So far from such a spirit being inconsistent with sound Church principles, the contrary is the case, and all over the country it is the strong, convinced Churchman, who knows his own principles, and who is not ashamed of them, who is living on more brotherly terms than anyone else with his Nonconformist neighbour.

(5) And, lastly, in the Name of the GOD of Peace, avoid those contemptuous terms and party catchwords, which do, perhaps, more harm

to the peace of the Church than anything else. I have said often enough in public what I think of those who hurl the accusation of "the filthy Confessional" against those who, without stretching their Prayer-Book an inch beyond what it says, endeavour to discharge the difficult task of preparing souls to meet their GOD, or who call everything which they dislike in doctrine or ritual "Roman Catholic"; but do avoid on your side phrases and catchwords, such as I would rather not repeat, which have a sting and a bitterness behind them. "Sirs, ye are brethren; why do ye wrong one towards another?"

And so I leave with you this message of peace. "Pray for the peace of Jerusalem: they shall prosper that love thee." Pray for peace, work for peace, live for peace, breathe peace, and we may have good hope that down from Heaven shall descend, like the cloud of glory which came of old, the peace of GOD which passeth all understanding, and that, wrapt in that peace, the hosts of GOD shall move forward with new power to the real battle. May the GOD of Peace sanctify you wholly, and may your whole spirit and soul and body be preserved blameless till the coming of the LORD JESUS CHRIST!

VI

THE GOSPEL COMMITTED TO OUR TRUST*

"O Timothy, keep that which is committed to thy trust."—1 Tim. vi. 20.

THE sense of being trusted and trusting was very strong in St. Paul; he alludes to it again and again—he calls the Ephesian presbyters to witness that he has declared to them "the whole counsel of GOD"; he seems to feel himself in trust of a very precious treasure, which he must never allow to be diminished or in any way tampered with while it was in his possession. "I have fought a good fight, I have finished my course, I have kept the faith," is his triumphant cry at the end of his long ministry.

And what he felt about himself he felt also about his converts, and especially about those whom he had trained up to succeed him in the ministry. This glorious treasure, this precious jewel, he had to trust to younger hands; his time had nearly run its course; but he could depart in peace if he was quite sure that, according to the

* Preached at the Festival of the Schola Cancellarii, Lincoln, to past and present students.

LORD's will, the precious "deposit" could be handed on. It was meant for the future, as well as the present; it had in it the gift of power and life for all generations. It was meant for Spain, which he had hoped to reach; it was the secret of happiness for "barbarous Britain"; but it could not reach them unless by faithful hands, as careful as his own, it was received and guarded in all its entirety, and handed on undimmed and undiminished and unaltered, to be the living spring and force of the generations which were yet to come.

And before we ask what this sacred trust was, does not St. Paul's sense of responsibility shed a wonderful light upon the importance, the power for good (or it might be for evil), of the theological colleges and clergy schools of England? Here Timothy is trained, here he is tested, here he is taught the Catholic Faith, here his hands are steadied, so that, when the great commission is given him on his Ordination day, he can hold it fast, and cherish it and guard it, and hear again the touching appeal which the aged Apostle makes to his young successor: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of the knowledge falsely so called, which some professing have erred concerning the faith."

Now, I want to look at four or five truths in this sacred treasure, denied, and, still worse, misrepresented, to-day, which I am certain

St. Paul would tell us to hold fast to with all our force of faith and hope and love.

(1) And the first is the Gospel of the love of GOD. Owing to local causes in our branch of the Church, men are apt to-day, when they hear of Catholic truth, to think of some point of ceremonial or ritual; but we do well to remind ourselves that, important as all those things are in their way, St. Paul would have meant by the Catholic faith something which would go back far beyond any ceremonial to what was or was not taking place in the heart of GOD.

It is only those who have constantly to face the attacks of sceptics and the doubts of unbelievers, or who have had, as I had myself all through the East London Mission, to answer questions full of difficulties about the love of GOD, who realise, not only what a central truth of the Catholic faith is the doctrine of the love of GOD, but what a *difficult* one.

To face all the earthquakes, and the famines, and the wrecks, and the railway accidents, and the murders, and the lingering deaths, and the injustices of the world, and yet to hold fast to the love of GOD, is the first duty of those who guard what has been committed to their trust.

"GOD would have *all* men to be saved and come to the knowledge of the truth." "All things work together for good to those that love GOD." "GOD *so* loved the world that He gave His SON." "We love Him because He

first loved us." So sound on the voices, undismayed and undiscouraged, of the first preachers of the Catholic faith.

And if we once lose their old note of confidence, we have lost the power of converting the world. If men once drift into believing that there is only some impalpable force at the centre of the world or *in* the world, if they once identify GOD *with* the world, if they once are allowed to believe that, as Professor Huxley said, "life is playing a game of chess with an invisible adversary who never passes over a mistake," then the Catholic faith has lost its power; to look upon it as a scheme by which we can propitiate some jealous and even spiteful Deity, as Caliban thought he might pacify his god Setebos, is to degrade it hopelessly and rob it of its power.

Its whole power and freedom depends on this—that our life is the outcome of the love of GOD; that creation was in love, in order that so many millions of living souls might be happy; that the happiness of His children was GOD'S aim also in redeeming and in sanctifying them; that what dark shadows there are are shared by GOD Himself, and are passing shadows; that, in spite of pain and sorrow and death, as Archbishop Trench said, "you and I and all men move under a canopy of love"; and that when—to use the beautiful words of the New Testament—"the righteous shine forth as the *sun* in the kingdom of their FATHER," "then, in the light of that sun,

GOD will be justified in His sayings and clear when He is judged."

Have any of you come back from your distant parishes to your festival a little depressed and with your faith dimmed, and your voices sounding the first message of the Gospel with less confidence than of old? You are rather lonely, you have had trouble, you have lost one of your children, your best people in the parish have been through great and undeserved misfortunes—then renew your old faith in this great cathedral where you were ordained. The very walls say, "It is all true"—the old faith into which you were baptized and confirmed, and in which you were ordained. "GOD is love" rings out of the very Epistle for this week; GOD is a loving Person, not an impersonal force; He created you in love; He called you in love; He ordained you in love, and it is the Gospel of the love of GOD you are sent forth to preach until the end of time.

(2) And that brings me to the second truth—How are we in effect to be sure of this? It is impossible to take one truth and leave out another of the Catholic faith; it is the one fatal thing to do. You can defend that faith as a whole; I defy you to defend it in fragments. The second great truth of the Catholic faith, which fits into the first and makes it possible to believe the first, is that "GOD so loved the world that He gave His only-begotten SON, that whosoever believeth in Him should not perish, but have everlasting

life" ; or, as St. Paul, in his four undisputed Epistles, says, " GOD sent forth His SON, made of a woman, made under the law, to redeem them that were under the law," and that this SON, " though He was *rich*, yet for our sakes became poor," that " He was declared to be the SON of GOD with power," and that " through Him were *all* things."

Now you will understand why I lay stress on these passages, and quote them again to you, familiar as they are ; it is because we have to uphold that faith to-day in opposition to a counterfeit of it, proclaimed by earnest and good men, but which is indeed " a different Gospel."

" JESUS is GOD, and so are we," is the modern counterfeit, and I have reason to know that its similarity to the old Gospel is deceiving not a few.

It is true, thank GOD, that there is a spark of divinity about us all ; that you can go to the worst drunkard or the most shameless sinner and know that there is something of GOD about them all ; that of the worst it may be said :

> " Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From GOD, Who is our Home."

But, I ask you, is it a true description of the Gospel of St. Paul or St. John to say, " JESUS is GOD, and so are we " ? Is it not our faith that

JESUS CHRIST was in an absolutely unique way the revelation of the FATHER, that it would be nothing but the most terrible blasphemy for one of us to say, "He that hath seen *me* hath seen the FATHER," and that our whole knowledge of the character of GOD is founded upon the belief that "GOD, Who at sundry times and in divers manners spake in times past to the fathers by the prophets, hath in these last days spoken to us by His SON, Whom He hath appointed Heir of all things, by Whom also He made the worlds; Who, being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on High"?

Nothing is clearer to me than that I have lost the central kernel of my Gospel, that I have lost the one certain proof of the love of GOD, if I have lost the uniqueness of the Incarnation; and, therefore, with regard to this second truth of the Catholic faith, I would urge upon you, one by one, as though I was speaking to you individually, "O Timothy, keep that which is committed to thy trust."

"Without controversy, great is the mystery of godliness—He Who was manifested in the flesh, justified in the SPIRIT, seen of angels, preached among the nations, believed on in the world, received up in glory." And remember, it is not a mere question of orthodox belief;

it is a vital principle of daily life. If JESUS was a good man only, however much better than ourselves, in what sense is "He with us all the days, even to the end of the world" true?

Why bring the children to Baptism if He does not stand by the font, and say, "Suffer the little children to come unto Me, and forbid them not"? And why be confirmed if there is no personal living CHRIST Who breathes on us, and says, "Receive ye the HOLY GHOST"? And, above all, how can we look for a Real Presence in the Holy Communion—the stay and comfort of our lives and the lives of our people—unless JESUS CHRIST, very GOD and very man, is "the same yesterday, to-day, and for ever"?

(3) And that brings me, in the third place, to the nature of evil. *Is* the Devil only a vacuum, as seems implied by some of the teachers of the so-called New Theology to-day? You will make the most awful mistake of your lives if you are persuaded into thinking that he is. The Catholic Church is committed to very few details of eschatology, and has never laid down that any *one* person is irretrievably lost; but what the Church *is* committed to, while it holds the Bible in its hands, is that evil is not an undeveloped form of good, but the contrary of good—that when GOD looked down upon His fair creation, and saw the tares among the wheat, He said, "An *enemy* hath done this"; and that, instead of mere a rose-water Gospel by which good is

going to blossom out of evil, in the trenchant words of Browning,

> "There's a *battle* to fight
> Ere the freedom be gained,
> The reward of it all."

Have you not found out already in your ministry that the Devil is not a vacuum? Have you not discovered, with that stanch old Nonconformist, Dr. Dale, that there is some unseen hand which lights again fires which you once thought were dead, and rakes up again the ashes of old temptations which you thought gone for ever?

Has the fact of your priesthood prevented you from being tempted? Nay! Has it not led to subtler temptations than ever? Have you yielded to any of them? Have you failed to catch upon the shield of faith any of the fiery darts of the Wicked One?

Ask again for the whole armour of GOD, and go back armed from head to foot for the battle, which no soldier of CHRIST, ordained or unordained, can possibly escape.

But you say: "I know only too well that I have sinned, and my people have sinned, and there is none that doeth good—no, not one; and I want to make a fresh start; but I must be forgiven first, and I find so many sinners at the Missions which I take. What is there in the Catholic Faith *for* sinners?"

(4) That brings us right into the heart of the fourth great truth of the Catholic Faith—the *Gospel of the forgiveness of sins*. It is not enough to look upon the Atonement as an at-one-ment with GOD, worked by the melting of the human heart by the self-sacrifice of Calvary; though that is, so far as it is possible to put it into words, the vague Gospel of the Atonement, as put before us in some quarters to-day. GOD forbid that we should deny the extreme difficulty of every *theory* of the Atonement which has ever been put forward; but we and our people are not saved by any theory of the Atonement, but by the *fact* of it, and the fact of it must be preached by us in a way to satisfy the language of the New Testament.

"The Son of Man is come to give His life a ransom for many." "Behold the Lamb of GOD, that taketh away the sin of the world!" "The Blood of JESUS CHRIST cleanseth us from all sin."

This is the language by which we must try our doctrine of the Atonement, and I shall be surprised if, when on our knees we meditate, one by one, on these great passages, we shall not be certain that there is some objective power in the Atonement greater than we can fully understand; that, instead of underrating the power of it, we shall be driven to ask ourselves if we are not taking it too lightly, if we are not taking the forgiveness of sins *too* much for granted; and

that, while we thankfully accept the glorious declaration, "Behold the Lamb of GOD, that taketh away the sin of the world," we also need impressing upon our souls the converse truth—"Behold the Lamb of GOD, and what it cost Him to take away the sin of the world."

(5) And that brings me to the last great truth on which I shall have time to speak; and you will understand what I mean when I call it "the Gospel of the Empty Tomb." We are face to face every day with dying people. They look up into our faces with their dying eyes, and ask: "Is death the end? May I be certain that I am going anywhere? Are you sure that there is a heaven?" And I know not what to answer, unless JESUS died and really rose again. It is not enough to believe in a vague apparition, if the sacred Body lay dead in the tomb, and "on His grave the Syrian stars looked down." The Apostles believed that the tomb was empty, that He really rose from the dead, that His Easter cry was: "I am He that liveth, and was dead, and, behold, I am alive for evermore, Amen, and have the keys of hell and of death."

And it is this faith, O Timothy of to-day, that I would have you hold fast for the comfort of the world. If JESUS never rose from the dead, we are *still* of all men most miserable; we are *still* not sure that death is conquered, and we have lost (and if lost at all, lost for ever) the last and greatest element in the preaching of the Catholic

Faith, which sent the Apostles so confidently and victoriously on the mission to the world.

As we think over these things, do we not become more conscious how great a treasure is committed to our charge? The very paradoxes, the surprises, the difficulties of the faith constitute its power and its charm. You knelt here once, or in some other great cathedral, and received this treasure with your trembling hands, perhaps from that well-loved Father in GOD* who is such a true Father in GOD to many besides those in this diocese, who taught many of us about "pastoral work" at Oxford, but whose life has been an even truer and better lecture than any he has ever spoken. Well, you received it. Are you guarding it and keeping it safe to-day? There is nothing like it in the world; there never can be anything like it, for it is the full truth which comes from GOD. Keep it safe, live in the power of it, mix no alloy in it, add nothing to it, take away nothing from it, and in the midst of all the infirmities and shortcomings you will be bound to confess, may your humble and thankful cry upon your death-bed be, "I have finished my course, I have kept the faith."

"Hold fast that thou hast, that no man take thy crown."

* The present Bishop of Lincoln.

To Men

VII

BAPTISM WITH THE HOLY GHOST*

"He that cometh after me is mightier than I; He shall baptize you with the Holy Spirit and with fire."—St. Matt. iii. 11.

I CANNOT now dwell upon the wonderful character of St. John the Baptist, but I suppose there was never a greater example of self-suppression than in his work, and that there never was anyone who was a greater rebuke to those who tried to push themselves forward than St. John. While at Boston the other day with the Bishop of Lincoln, I heard the Bishop say, as I heard him say when I was in his class as an undergraduate at Oxford, that he would rather have this epitaph upon his tomb than any other: "John did no miracle, but everything that John said of this man was true." "He shall baptize you with the Holy Ghost and with fire," said St. John. If you want to make the C.E.M.S. in Marlborough, as, indeed, elsewhere, full of fire, full of life, full of zeal, and really spiritual, you must believe more

* Preached to the Church of England Men's Society at Marlborough.

in the work of the HOLY SPIRIT, and trust to the HOLY SPIRIT more entirely in your work. Why is it that the work of the Third Person of the HOLY TRINITY is undoubtedly, even now, after twenty-five years' attempt to revive it in our Church, so much forgotten? It is partly because we cannot picture the HOLY GHOST in the same way as we can picture GOD the SON, in human form; and then, again, there is the unconscious feeling that if we dwell upon the work of the HOLY SPIRIT we are a little hiding the work of JESUS CHRIST, and blinding people to the presence of GOD the FATHER. This, however, is one of the greatest mistakes of the world; the HOLY GHOST came to take of CHRIST, and to show Him to us, and to cry "Abba FATHER" in our hearts.

I therefore want you to think of five things which the HOLY SPIRIT will do for you, and five ways in which you can work with the HOLY GHOST. Most of you, I expect, are confirmed; but I want you who are not yet confirmed to listen, and afterwards say to yourselves: "Why should I not have this tremendous spiritual help that every confirmed member of the Church has a right to expect?"

The first thing I believe the HOLY GHOST will do for you—and you can imagine how much I value this as a Bishop—is that He will give you in each hour what you ought to say. I suppose I speak for GOD from five to seven times every

week, to very different audiences in town and country. I could not live a week of such a life if I did not think, after reading and thinking, and taking all precautions to work with GOD, that the HOLY SPIRIT will give me each time what I ought to say. I know then what that promise means to me. What is it to you ? I hear that two by two you walk out and take a little Mission service on Sunday evenings, and that you also conduct Bible and Sunday-school classes. Learn more and more to trust the HOLY SPIRIT to give you what you ought to say on these occasions, and to leave it to Him, remembering that He never fails. The HOLY SPIRIT always will take your weak words and brings them to the hearts of men.

This promise helps the parent in his control of the children in the home ; and in this connection one of the most essential things the Men's Society must do is to see that the children of England are brought up better in the home.

The second thing which the HOLY GHOST does for us is that He comes and dwells in us and makes us good. There is no more glorious description of a man than the description of St. Barnabas—that he was a good man, full of the HOLY GHOST and of faith ; and our ambition, whether we are Bishops, priests, business or professional men, ought to be that it shall also be true of us that we are good men, full of the HOLY GHOST and of faith. We may be indeed good men if we are full of the HOLY GHOST, because it was the HOLY

Ghost Who made the saints of old good. We are all tempted; I have my temptations even as you have yours. No one must complain of this. Temptation is our lot on earth; we live a tempted life, but our trust about the Holy Ghost is that He will conquer what is bad in us—that temper, those bad thoughts—and give us control of the passions which are so strong in us. He will make us good and drive out the bad. What a splendid encouragement it is to think we have such a Power within us, the Power which cries "Abba Father" in our hearts and can make us better men.

Then, thirdly, the Holy Ghost brings with Him gifts—His own gifts, "the sevenfold gifts of the Holy Ghost." What is it we want—wisdom, power, strength, life? Let us but ask for it, and the Holy Ghost will grant us the very thing we want.

Then, fourthly, what a beautiful name is that of the Holy Ghost, the Comforter! I shall never forget, when quite a young man, only just ordained, having to sit up late one night in an infirmary in Shropshire with a poor little girl of fifteen or sixteen who was dying. Even now I can hear her saying, hour after hour through that dreary night, "Oh dear! Oh dear! Oh dear!" until she passed away at five o'clock in the morning. But even the moan of that poor child was nothing like the worst. The worst came when I took down the mother to see her poor little girl

at eight o'clock the same morning, when the child was changing colour in the mortuary. I shall never forget the piercing shriek of that poor mother when she looked upon the lifeless body of her child. At that moment I prayed to the HOLY SPIRIT to say something through me, realising that it was beyond human power to say the right thing. We were meant, then, by means of the HOLY SPIRIT, to be comforters. The work of the C.E.M.S. is to visit people in their trouble, to visit the poor fellow who has lost his child, to look after the little boy who has got into some sort of strait. We have got to be St. Barnabases; we cannot do this except in the power of the Comforter, and it is one of the most beautiful works of the HOLY GHOST that He will come and comfort us in our troubles in a wonderful way, and will send us out to comfort others with the comfort wherewith we ourselves have been comforted of GOD; and therefore the fourth beautiful work of the HOLY SPIRIT is to fill us with spiritual comfort and the power of comforting others, and, through us, to comfort the world. We must not lose one point in our high ideal.

Fifthly, the HOLY GHOST will help us in a most extraordinary way with our prayers. Prayer is not an easy thing by any means. Possibly we sometimes feel cold and dead at our prayers, and think that GOD is afar off, and we are prone at such times to say: "What is the good of saying my wretched prayers, they are so poor?"

I urge you in such a case to pray to the HOLY GHOST to come and pray in you, for "CHRIST shall baptize you with the HOLY GHOST and with fire." It is a wonderful thing to think that the HOLY GHOST will come and pray in us. If you will simply lift up your hearts and say, "Come, HOLY GHOST, and pray in me this morning and give me what to say," I am perfectly certain, whether you feel cold and dead or not, you will be uttering a beautiful and true prayer that will be heard. One of the most priceless works of the HOLY GHOST is to help us in our prayer; we walk by faith and not by feeling, for sometimes we have warm feelings and sometimes not.

These, then, are five ways in which the HOLY GHOST will help you. And now with regard to the five ways in which we can work with the HOLY GHOST, for we must work *with* GOD. We can help, in the first place, with prayer. Look at the Nile in Egypt, and the way in which its usefulness has been extended by the co-operation it has received. The Nile is the tide of power and fertility which flows through Egypt; but we English people have worked with the Nile: we have dug channels, have introduced a system of sluices, and have put a great dam across a portion of it; and because we have done this, because we have worked with the Nile, Egypt has become ten times more fertile than before. The Nile now distributes itself more equally over the land, and thus increases its

fertility. That is a true picture of how we might work with GOD by prayer, by which a tide of love and power might flow through Marlborough, through Wiltshire, and London. GOD loves us already ; we should not have been made if He did not, but we can help GOD to help us, and dig our little channels so that the tide of love and power may flow on. We must pray, therefore, and pray for others as well as ourselves.

In the second place, we can work with the HOLY SPIRIT by taking our Bibles, and, even if we have only two or three minutes a day, meditating upon the Holy Scriptures. Reading the Bible in that way, reading a little every day, is like burning coal, because by burning coal we liberate the fire and life of long ago. Coal is the old vegetation pressed down in the earth, and when it is brought out and lighted we are bringing out the heat and light of long ago for this generation. That is exactly what we do when we meditate upon the Bible : we liberate the inspiration of years ago. If we want, then, to have light, and heat, and strength, and stability, we must not desert the Bible. The Church comes to us with the Bible in its hand, and every member of the Church of England Men's Society should try, if only by reading a few verses each day, to liberate the inspiration and warm himself by the heat of long ago.

Then comes the third way—the Church itself. It is perfectly clear, looking at the New Testa-

ment, that the SON of GOD meant to leave a Divine Society behind Him. I hear people say sometimes that the Church is not in the Bible. Is it not? Why, then, did CHRIST take up into the mountains a little band, smaller than this band gathered here now, and teach them, and say at last, "On this Rock I will build my Church, and the gates of hell shall not prevail against it"? It is quite clear that our LORD's last wish was to leave behind Him a Divine Society, and He sent down the HOLY SPIRIT upon this society at Pentecost to fill it with life and heat. That Divine Society has come down to our day. At Fulham there was recently enacted a representation of Church History,* which was not merely a pretty show, but which described how the Divine Society has come down to our day without a single break from the Apostles' day. Therefore, by being loyal to that Divine Society which JESUS CHRIST founded and upon which the HOLY GHOST came down, we are working with the HOLY SPIRIT and with GOD. We love the old Creeds of the Church, the prayers, the Sacraments, the historic unbroken ministry, and all these things are part of the heritage we have received from our forefathers, and which we must hand down undiminished to those who come after us.

Fourthly, we work with the HOLY GHOST, and the HOLY TRINITY, in the Holy Communion. And, lastly, we work with the HOLY SPIRIT when

* The English Church Pageant.

we undertake some special bit of work for GOD. It is perfectly clear that GOD wants us to help Him. GOD cannot speak with human words to the lads who are going wrong; He cannot witness visibly before the eyes of men; but you, members of the Church of England Men's Society, can, and in everything you undertake and do—getting up men's services, going round and distributing papers about the work of the Church, whatever it is—you are working with the HOLY SPIRIT, and, therefore, with all the Three Persons of the HOLY TRINITY.

What, then, does it all come round to? What is my prayer for you? That you may be re-baptized with the HOLY GHOST and with fire, that you may surrender yourselves more entirely—because, after all, life is very short—to the work of GOD. You cannot leave your everyday work to do this, but that does not prevent your being devout Churchmen. It was by witnesses that the world was converted. I do pray, then, that you may be rebaptized with the HOLY GHOST and with fire—with the HOLY GHOST to do those beautiful works in you and through you, and with fire to fill you with zeal and earnest life for the rest of your time.

VIII

A BAND OF MEN WHOSE HEARTS GOD HAS TOUCHED*

"A band of men, whose hearts GOD had touched."—1 SAM. x. 26.

WHEN the Church of England Men's Society was a timid experiment, and numbered only some fifty members, this was the text of the first sermon preached in its behalf in St. Stephen's, Westbourne Park. And when I was thinking over, and praying over, what should be our motto now, when the Church of England Men's Society is far and away the best-known movement in the Church, when those fifty members are at least seventy thousand, when we meet, not for self-glorification—GOD forbid!—but with humility and prayer and aspiration, in St. Paul's Cathedral, to make a new start, it came into my mind, "What text can we take better than the text of the first sermon preached for it—'A band of men whose hearts GOD had touched'?"

* Preached to a great gathering of men arranged by the Church of England Men's Society in St. Paul's Cathedral in connection with the Federation of Working Men's Clubs.

Why is that so good a motto? Why does it exactly describe what we aim at, and what to some extent has been accomplished? What is the difference between the man who eleven years ago was like Saul in this chapter—respectable, upright, who saw the Church life flowing in front of him, as a man idly watches some distant river—what is the difference between that man eleven years ago and the man who is here now, or the man I saw at a great meeting at Nottingham, in the thick of the Church life, in the swim of it, with different ideals and a different meaning in life—a different man at home, and a different man in his place of business? I can find no word which exactly expresses the change better than this: "He is a man whose heart GOD has touched."

Now, how has GOD touched him. I am going to put before you five points in which it seems to me, looking into my own heart, and then judging by what I see of others—five ways in which GOD'S finger has touched thousands of men in the last ten years.

(1) First of all, what is the first thing that you know has happened when you see a man, who used to send his children to Sunday-school and tell his wife to go round to the Mission—not always too good-naturedly—when you see him bowed in prayer, never missing his church, and an earnest communicant? What has happened to him? What has happened to a man who

was restless and irritable, who seemed to have no purpose in life, who seemed just getting through life anyhow, and a man who does not find the day long enough, a man who finds every day a romance, a man who does not seem to care much whether he is praised or blamed, who takes his little bit of praise as a sacrament of GOD'S approval, but does not work for it; who is not put out when he is laughed at in the workshop or the factory—what has happened to that man? He is touched with the love of GOD; he believes that GOD loves him. I do not think it is possible to picture the difference it makes in life when you really believe that GOD loves you. How miserable life is without it! You do not know how long you are going to live, you do not see any particular aim and object in living at all, and yet you don't want to die. And then, when you believe—and, mind you, religion must begin with personal religion—when you believe that you, unworthy as you are, are an object of loving interest to the Almighty GOD, that He loves you with all Himself, as if there was not another living person in the world—does it not change life? Has not it changed your life? Is it not like being caught in some great strong hand, so that all life becomes a worthy thing? I can only compare it to the greatest human passion a man can feel. Do you remember how you felt the day when at last you found out that you were loved

by the one woman in the world you loved ? Do you remember that nothing seemed to matter to you that day, and the world seemed far away, and what had affected you the day before hardly touched you now ? You were lost in the one supreme delight of being loved by her whom you loved. Now, there is one passion, and only one, stronger than that, and that is to believe really that you are loved by the Almighty GOD. There always come back into my mind some words of Browning—and it is extraordinary how he seems to touch and catch the deepest feelings of mankind. He pictures what would be the feeling of a spray—a little, humble spray—on which the bird fixed its claws before it flew to the topmost branch of the tree—

> "Oh, what a joy beyond measure
> Was the poor spray's !
> Which the flying feet clung to,
> Thus to be singled out,
> Built in, and sung to."

Am I speaking to some who are not yet touched with this first touch of GOD ? Oh, if this could be a Conversion Day to hundreds of my brother-men, to whom life is still dull and uninteresting and dead ! Oh, if the Holy Spirit, Who alone can touch human hearts, should bring home to them, that *you*, and *you*, and *you* are loved by GOD ! Why are you alive ? Because, in His desire to spread happiness, GOD said, "Let there be life"; and you are alive because of that.

Why is there still upon your forehead the Cross marked there in Baptism? Why do you wear the Cross as members of the Society? Because in love the Eternal SON of GOD died for you. Why are you here now? Because the HOLY SPIRIT brought you here. Do you remember what the old woman said when she was asked what she did at her prayers? I often think of that. "Why," she said, "I don't say much, but I looks at GOD, and GOD looks at me." And as you kneel down, let all of us pray together that there may be brought home to every single man among you the first great belief, that GOD loves him. It is the first stage of a new life; it is the first stage to finding life worth living, to be a man whose heart GOD has touched.

(2) But, then, that is only the first thing. There are many men who would go so far as to say, "Remember, I am the sinner CHRIST JESUS came to save." Now comes the second; the second touch of GOD has convinced thousands of men to-day, not only that GOD loves them, but even much more that GOD wants them to help Him. Do read that book written by one to whom we owe so much in this diocese—Dr. Robinson of All Hallows'—called "Co-operation with GOD." He has brought it home to some of us in a way which we have never realised before. GOD wants me to help Him. What a difference that makes to prayer! On Sunday I had some hundreds of

young men sitting in the Trophy Room at St. Paul's, and we thought over together that one point, "What it meant to pray." GOD wants me to help Him by my prayers. Such an idea changes prayer! And yet, as thinking men, you say, "But, Bishop, how can GOD want me to help Him?" Have you not realised this: that GOD has set Himself to save mankind in a particular way; that He has had to come down into a tangled problem, and untie that problem from within; that He has set Himself to win the will of man, and not to force it; and that He can only win man by man, and that when GOD made persons of free-will, to quite a real extent He limited His own power, and therefore that the Almighty GOD, Who made heaven and earth, cannot save this one or that one without me or you? And that applies to every living man of you. And I ask you, is it not a wonderful thing that, whether we work in great houses of business, or as Bishops, or lay-readers, or parish priests, or lads in offices, GOD wants us all to help Him? I only know it changes life to me. I never know any day who is going to be brought across my path; I never know when the great chance is coming, when the opportunity. Life becomes a great romance, a daily delight; every day is too short. If by my word, or by my touch, or by my action, I am allowed to help GOD to touch another soul, I look upon it as the privilege, and the glory, and the happiness, of

life! Now there are thousands of men in the Men's Society who have had that touch of GOD. I see them, with their lives changed; and I want to speak to my brothers in the Federation of Clubs here this evening who have not had that touch yet. How we used to break our hearts sometimes over those clubs, so near, and yet so far from GOD; so near to the shadow of the Church, knowing the clergymen so well, so friendly, and yet so far! Sometimes I used to think the very club spirit was a barrier between the man himself and GOD: men were half converted. And if there are any among you from those dear old clubs in Bethnal Green, or the Federation of Clubs throughout London, I would ask the HOLY SPIRIT to bring this home to you GOD wants you to be something more than a good "chairman for the week"; He wants you to be something more than a good fellow; He wants you to do something more than not go to the public-house. GOD wants you to help Him; He wants you to witness for Him; He wants to see you in His House at prayer; He wants to hear your voice speaking on His side; and He wants to see you bowed in prayer every day. May you be among the band of men whose heart GOD has touched with the sense that He wants them!

(3) And then, thirdly, what can we see as we watch our Society in all the great towns, and in London, and in the country villages? We find a new spirit abroad. What is that spirit? We

find that GOD has touched the hearts of men in our Church to-day with a spirit of service. "*Ich Dien*—I serve." What used to try our faith, and what still does to some extent, is the awful apathy of the men of London and all great towns about immorality, often acquiescing in its necessity, and apparently indifferent to the welfare, the purity, and the happiness of the boys and girls of the district. I have often told the story of the Colonel, so typical of thousands of our fellow-countrymen, who, after I had addressed in his own drawing-room a meeting for the rescue work, said : "Thank you, Bishop, for coming. I would rather have walked up to a battery than have done what you have done to-day ; and it does not do any good, does it ?" Now, the shrug of the shoulder, the passive interest of the men of England up till now, is, thank GOD, being changed in town after town. I see the business men and the clerks and the working-men altogether in a band of service. I go down to Hackney ; I find all the branches at Hackney are working up the men in one parish. I go down to Nottingham ; I find one hall filled with three thousand or four thousand men, and another thousand in another one worked by the branches there. I find the men coming out as officers of the Church Lads' Brigade to look after the boys. I find the men witnessing on behalf of purity of life and in the safeguarding of innocence in their houses of business. And I thank GOD there is a band of men

now whose hearts GOD has touched with the spirit of service.

But am I speaking to any who are yet not touched? I know there are some who are absolutely unconverted by the spirit of service; who, so far from helping, are hindering the work of GOD where they live. I would put this single point to them. In the boy whom you are misleading JESUS lives. "I am JESUS Whom thou persecutest." "Inasmuch as ye do it to the least of these, my brethren, ye do it to Me." And there is nothing more awful than facing the wrath of the Lamb. But to those—I would believe ten times as numerous—who are not actively against JESUS CHRIST, but who are apathetic and cowardly in His service, remember the other side: "Inasmuch as ye do it not to one of the least of these, my brethren, ye do it not to Me." To let the poor ladies as they try and carry on the rescue work fail for want of money, to let the poor boy go down because you elder men will not stand by him, is to let CHRIST go down. JESUS of Nazareth passeth by to-day; for GOD'S sake, be on His side!

(4) Once again: GOD has touched us in the Church—to-day for the first time, possibly—with the spirit of brotherhood. We have seen it in the work of Trade Unions for years; we have seen it in the work of Sick Clubs and the Benefit Societies. We have not seen it until recent years in the Church. JESUS CHRIST founded

the Church to be the most perfect brotherhood the world has ever seen. He prayed that we might be one, and we have not been one; and nothing is more encouraging and helpful than to see this: diocese leagued into diocese, parish working with parish, High Church working with Low Church—all parties merged into one, and the motto of the Church of England Men's Society carried home into the heart of the Church, "All in one," "All in one." This is only a beginning; this is only a prophecy; this is only the dawn of the new day. The darkness is passed, and the bright light now shineth, as we heard in the lesson. Let us not go back from it; let us make the day brighten, and the dawn brighten to midday! This is what the Church has waited for for years. Let us show the world that we love one another.

(5) Once again, and lastly, the fifth touch which GOD has given us, if I mistake not, through this Society, is bringing to the surface a latent but not evident love for the Church of England, the Church of our fathers. I can remember one meeting in Bristol, when the speakers had only to step on to the platform and say, "The grand old Church of England!" till midnight, and they would have cheered till midnight. Mind you, it is with no want of charity to others that we are feeling this great loyalty to our old Church. I do not want to alter for a moment that kindly tolerance and respect which we show towards the small

body of Romanists in this country, even if it may gall us to hear our Holy Orders disavowed by them. I want to foster every bond of union and contact with the Nonconformists, who sprang in England from the Church of England; whom we have, as it were, thrown off—partly, at any rate, from our own fault—in the last three hundred years. But those two things must not disturb or check for a moment that deep and growing loyalty to the Church of the nation which has lived here, and prayed here, and worked here for at least sixteen hundred years. I value the English Church Pageant simply for this reason: that it may teach numbers through the eye to understand what a glorious thing it is to belong to a society founded by JESUS CHRIST Himself, which holds its unbroken Orders in the one hand, and an open Bible in the other. Yes, we are beginning to understand—the men are—that the Church government has been the same from the beginning; they are beginning to understand that the Creeds are our battle-cry, and that every word in them is founded on the Holy Scriptures. The men are beginning to love more and more the old Church prayers, and to understand that a people's prayers should be uttered in that people's language, and, above all, in the Sacraments which we have received through the Church from JESUS CHRIST Himself, they are learning to value the kiss of GOD.

A band of men, then, whose hearts GOD has

touched; a band of men who have been touched by the Love of GOD, touched by the call to service; who have been touched with the spirit of service, who have been touched by the spirit of brotherhood, and stirred by a love for their old Church—such a band you are meant to be. Bishop Selwyn said once in Eton Chapel, "Give me this chapel full of converted lads, and I will convert the world." If the HOLY SPIRIT touches in those five ways every man in this cathedral to-night, we too may say, "Give me this cathedral full of converted men, touched with the love of GOD, and we not only can, but we *will*, convert the world."

IX

UNION AND FAITHFULNESS*

"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."—1 KINGS xix. 18.

HISTORY, and especially religious history, is full of examples of minorities which, by their enthusiasm and unity, have won the battle. Gideon only had three hundred with him, and yet Gideon's battle was crowned by a complete victory. There were only these seven thousand in Israel that were faithful, but if you follow the history you will see that those seven thousand won at last a complete victory. And when JESUS CHRIST was crucified on Calvary, He was apparently a dead failure : there was one Man against the whole world ; but when we look into what happened, the solitary Man upon the Cross is seen to have been stronger in the end than the surrounding crowd. Now, the great danger,

* An address delivered in Finsbury Park from the band-stand to a gathering of 25,000 people, a choir of 1,000 in surplices from twenty-five parishes forming the centre, with some 7,000 churchpeople.

when a minority is fighting a battle against overwhelming odds, is lest it should be disheartened, and should lose hold of the essential principles of which they are in trust. And therefore I want you to notice how GOD comforted the prophet Elijah. Elijah was lying disheartened under the juniper-tree; it seemed to him that everything was against him, and he said: "I am not better than my fathers. Now, O LORD, take away my life." Notice, then, how GOD comforted him. (1) First of all, with infinite love, He touched him on the shoulder, as it were, and said, "Arise and eat, because the journey is too great for thee." And we here, who have come out before the world to-day, we would rather first mention our greatest treasure, and speak out before the world about that which we believe we have been given in trust for the world—namely, that blessed feast meant to feed the spiritually hungry of the whole world—the bread which comes down from Heaven. And many times and oft have I, tired, half disheartened by the problems of this great city, gone to my early Communion in some quiet church or chapel — to my private chapel at Fulham, or to the parish church, and I have seemed to hear the voice of GOD say to me, "Arise and eat, because the journey is too great for thee." I prayed at that service this morning for fine weather this afternoon, for the reverence which has already fallen on this assem-

bly, and I believe that I received in that Holy Communion grace and strength for the service of to-day.

(2) Then notice, secondly, what Elijah was told. It was a message of reproof. When he had been comforted and when he had been strengthened, then GOD reproved His servant, and He said, "What doest thou here, Elijah? What doest thou here, Elijah?" The one impossible place for any servant of GOD is the place of despair. Am I preaching to some who are depressed and disheartened? Are they depressed about themselves? Are they depressed about their parishes? Are they depressed about the future of the Church of GOD? If you are in depression or despair, I say to you, in GOD'S Name, "What doest thou here, Elijah?" "GOD shall forgive thee all but thy despair." Are you so tempted that you think you cannot resist? Have you tried the strength of GOD? Only a short time ago a man at Ealing wrote to me: "I am in business in the City, and I came into the church in a state almost of despair, but when you preached the Gospel of the love of GOD; when you said, 'If the Christian religion is true, nothing matters—nothing matters at all,' it was like life from the dead to me. I went back," he said, "with my heart singing with joy, and I am a different man to-day." What I preached to him I preach to *you*, and to *you*: if the Christian religion is true, nothing matters—

nothing matters in the world : it does not matter if you are poor ; it does not matter if you have money losses in the City ; it does not matter what trials, what temptations you have to bear, because the GOD of love is behind you, " and underneath are the everlasting arms." And that is what GOD meant to say to Elijah when He said, " What doest thou here, Elijah ?" And GOD'S servant awoke at the summons.

(3) And then notice, thirdly, what was the next encouragement that GOD gave His disheartened and weary servant—the text which I have given you. He said to Elijah, " Look round ; you are not alone ; you think you are alone ; you are fighting that battle, you think, by yourself. Why, there are seven thousand in Israel, every knee that has not bowed to Baal, and every mouth that has not kissed him. There are seven thousand others as faithful as yourself. Take courage by thinking of the thousands who believe and trust and fight as you do."

And that is why we are gathered here. Some of you come from parishes where you are fighting a desperate battle in the slums of your parish, with thousands who go nowhere, with thousands who do not sympathise with you, perhaps with many who oppose you ; and even you faithful parish priests may be tempted sometimes to be disheartened ; or you young men who work in some great house in the City, where no one seems to believe, and they laugh at your ideas as old-

fashioned, and they scoff at your moral ideas, and tell you to do as the others do. We have summoned you here to show you the numbers who believe what you do, and try to practise what you try to practise. There are seven thousand in Israel, every knee that has not bowed to Baal, and every mouth which hath not kissed him. And we want you to take courage from the multitude here, and go back to your parishes and to your offices or your warehouses encouraged, not only by the knowledge of the strength of GOD and the love of GOD, but also by the great multitude of brothers who are fighting the same battle as yourself.

Now I want to make it plain to this band what GOD expects from it. If we are to win this great battle in London, there must be certain characteristics about the minority, if they are to conquer and win the city to GOD.

First of all, they must be united. I tried to preach some time ago a message of what I called "Peace to the Church";* I preach it once again this afternoon. I say, if we are to stand up against the iniquity and the paganism and the crime of London, we must be a united body, shoulder to shoulder, sinking our differences, fighting under one flag and for one Master, "one LORD, one Faith, one Baptism." And therefore I appeal to you again, not only to live at peace with one another, and fight shoulder to shoulder, but in

* See p. 49

perfect brotherly love and sympathy with our Nonconformist brethren. We have our special Church principles (of which I shall speak in a moment) which we hold in trust, but that does not mean at all that we are not fighting the battle of the LORD in love and sympathy with those who differ from us. Those who name the Name of the LORD JESUS are in spirit with us, if not in body.

And therefore let me think over with you the characteristics. First of all, *union;* secondly, *faithfulness.* I said at the beginning that the great danger was lest, because there were so many who were opposed to us in London, we should lose hold of our great principles. Now, the first principle more or less assailed to-day is what Christianity is. Christianity is not belief in a good man named JESUS CHRIST, who died so many hundred years ago. That is nothing to me. It is nothing to me what any man does. I want to know what GOD does and Who GOD is; and the essence of Christianity to me is the sacrifice of GOD Himself—that GOD did something, that GOD loved the world, that GOD sacrificed Himself. "Hereby know we what love is, because He laid down His life for us." And therefore the next thing I want our army to hold fast to is the old, grand truth of the Incarnation—that JESUS CHRIST was the SON of GOD, Who came down from Heaven to earth to reveal GOD to men, "for us men, and for our salvation." And

let no argument, and no persuasion, rob you of the first great truth entrusted to our charge. Be faithful—and in this we have with us, thank GOD! the great body of the orthodox Nonconformists of London—and hold on to these great truths of the Incarnation, the Atonement, the Resurrection, and the Ascension of the SON of GOD.

But, then, we must not forget we are Church of England people, and are proud of it. We want to be more faithful, more energetic, and more earnest Churchpeople than we were before. I want you to be faithful to your Church principles when you go back to your parishes. I ask myself, What are the four things which, as a Churchman, I have to be loyal to? for I believe "The Church to teach, and the Bible to prove" is the motto of the Church of England.

First, I must believe and cling to the old Church government from the beginning. It is not because I am a Bishop myself that I say "Bishops, priests, and deacons" have been the government of the Church from the beginning. By having our ordered services, and by holding to the historic Orders which have come down to us from the beginning, we are loyal to the heritage committed to our charge. I do not dissent, therefore, from the Church government of our Church.

In the second place, I do not dissent from the ancient and historic Creed. I do not dissent

from Church doctrine, because every article of the Creed which I recite as my battle-cry can be proved by certain warrant of Holy Scripture. I am proud of my battle-cry; I want you to be proud of it too. I want you to be proud of the old historic doctrines of the Church, and explain them to others. If people understood, they would accept every word of the historic Creed of our Church.

And so, again, I try to be loyal, and I want you to be loyal to the Sacraments of the Church. JESUS CHRIST said, and no one less, "Go into all the world, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST." It was He Who said that; it was JESUS CHRIST Who said, "Take, eat, this is My Body; drink this, it is My Blood," and no one less. And if you ask why we have in the Church those beautiful Confirmations which you have in all your churches, and prepare for so carefully in all schools of thought represented here, and look upon them as the most blessed times in the year, it is because Confirmation has come down to us from the beginning. "Then laid they their hands on them, and they received the HOLY GHOST, for as yet He had fallen upon none of them." And, therefore, I do not dissent from the Church Sacraments, nor from those sacramental rites of the Church which have come down from historic times.

And, lastly, I love the old Church prayers. I

often use extempore prayer in my ministry, and I hope all will often do so; we open our hearts to GOD in our own way; but, when we meet in worship where thousands are to join, we love the old Church prayers, hot with the breath of ten thousand saints, in which our hearts go up to GOD as the hearts of our fathers and forefathers have done for hundreds of years. And, therefore, I want you to go back into your parishes, ready to be faithful unto death; I want you to carry with you the everlasting Gospel of the love of GOD. He loves every one of these people; there is not one of these tens of thousands in Finsbury Park whom He does not know and love with an everlasting love. Every one is a child of His; every one is known to Him; He created every one; He redeemed every one, and He wants to sanctify every one. The Church exists for the world. Never be content with a little clique round your church; never be content till you open the arms of the Church to the whole world. That is what we were sent into the world for—to convert the whole world. Go back full of missionary spirit, pray more, work more; then go back faithful, however people may question your principles—faithful to the great doctrines of Christianity and the principles of your Church. Never be disheartened, however few seem to come or to believe in what you believe; hold fast by the glorious standard of CHRIST. "Blessed are the

pure in heart, for they shall see GOD." Never let any false argument about marriage, any miserable Devil's lies about purity, tempt you men, and especially you young men, from the path of purity or virtue.

> "If hopes were dupes, fears may be liars ;
> It may be, in yon smoke concealed,
> Your comrades chase e'en now the flyers,
> And, but for you, possess the field."

X

SPIRITUAL BANKING*

"Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest."—St. Matt. xxv. 27 (R.V.).

IT was, you remember, Our Lord's constant custom to take His illustrations from the particular place in which He was preaching. If He was walking through the cornfields, He would take the illustration from the growing corn; was He among the fishing-smacks, by the Sea of Galilee, He would speak about boating or about shipping. And I cannot help, therefore, feeling that, if He were preaching to us here in the centre of the busiest city in the world, with the Chief Magistrate of the City here to represent it himself, and within a few yards of the great Bank of England, He would have taken such an illustration as this: He would have preached from the parable of the Talents, and He would have repeated to us this verse, which, when we understand it, has such a deep and true

* Preached to City men at All Hallows', Lombard Street, during the midday interval.

meaning for all of us : " Thou oughtest to have put my money to the bankers, and at my coming I should have received back mine own with interest." Also He says at another time : " Be good bankers till I come," which is the right translation of, " Occupy till I come."

And yet, when we read this well-known parable of the Talents, do not I carry you with me when I say we sometimes misunderstand it ? I am certain that as a boy I used to feel rather sorry for this one-talented man ; I used to feel that he was hardly used. He brought his one talent, so modestly as it appears. He said, " I have kept thy talent wrapped in a napkin "; and we are almost astonished when we hear him met with this rebuke, " Thou wicked and slothful servant," and still more astonished when his talent is handed over to the man who already had ten talents. It seems to us at first sight as if this modest man was hardly used, and the question that I want to face with you this morning is this : " Was he hardly used ?"

What was this talent which was given to him ? what did he do with it ? and what ought he to have done with it ?

(1) First of all, *what was this talent which is given to every man ?* I have no doubt at all that it is this : the capacity for being religious, which is born in everyone until they let it die out in them. I speak often to men who come to me in their difficulties about religion, and over

and over again they say to me : " Well, Bishop, I am not built that way !" And I believe many and many a man is dulling his own conscience when it awakes within him by saying : " Well, So-and-so, my friend, takes an interest in these things ; *I* am not built that way." Now, the first thing which I ask you to learn, and what I try to learn myself—I am only interpreting from the Bible what I apply first to myself—what I want you to see, is this : Our LORD tells us that we are under a delusion in thinking we are not built that way ; that every single man has the talent given him—some one, some two, some five, but one talent, at any rate, in the capacity to be a religious man. Look back into your boyhood ; this capacity may have died out within you to a certain extent ; but did not those old hymns which have just been sung revive it—" JESU, Lover of my soul," " Rock of Ages, cleft for me "—the old favourites of so many of us—did they not revive some memory of days when you were perhaps more religious than you are now, perhaps of the day of your confirmation ? Anyhow, it is certain that, buried beneath the anxieties of business and the cares of life, every one of us has the talent, the possibility and capacity, for loving GOD—a little faith, hope, and love placed within us. That talent was given to us not only for ourselves — and as I say these things you will begin to see why the one-talented man was so tremendously punished—it

was not given us for ourselves only ; it was given also for others. Your boys at home were meant to be benefited by the talent for religion which you have received ; they were meant to be strengthened in their own faith, in their young Christian life, by what their father did. As they grew up as little boys, and then as young men, they were meant to receive something of that talent for religion which you have had given you. Faith, hope, love were meant to be constantly expanding in you, so that even the people you met in business would say : " There is something behind that man. Why is it he is so honourable, so unselfish, so truthful ? Why do we always trust him ? There is something behind him." The boys at home, the people you meet in business, the clerks in the office, were all meant to have some benefit from this talent for religion, with which you were entrusted by GOD Himself when you were born, and on which He will expect some interest from you when you stand before Him to give an account of yourself at last.

And the wonderful thing about this talent is that it can dwindle away, as it were, by want of use, and can be increased extraordinarily by being used in the right way. You have all heard of those animals in the caves of Kentucky, which were discovered to have perfect eyes, but which could not see. Why ? Because, though they had perfect eyes, and the organ was perfectly formed, they had not used that sight for years in

the dark cave, and they had lost their sight because they had not used it. Nature said : " Take the talent from them ; they have not used it." What we see in Nature is exactly true in the world of grace. If you came across a man, or if there was a man here, who had not prayed for ten years, you would find his capacity for praying and his capacity for being religious had become atrophied within him during those ten years to a very great extent. There is not the slightest doubt of this : that the talent for religion, if unused, atrophies and dries up within us. Why do we work day and night to give churches in time to growing London ? Why have I formed this City Association ? Why are we building forty churches in London now ? Because, if men do not have religion brought to them during the next ten years, they will not want it in the following ten years.

And now I want you to consider in this quiet time, snatched out of the busy life of the City in the middle of the day, " Is my talent getting less ? Am I less a religious man than I was ? Have I less capacity for being a religious man than I had, or am I going to love these things more ?" The glorious thing is that, while it can grow less, it also can grow more. I have at Fulham to-day fifty young men, to be ordained on Sunday. Do you suppose that their faith and hope and love to-day is, if all goes well, what it will be in twenty years' time ? It is like

a grain of mustard-seed; it grows and grows and grows; and it is quite possible that the modest, humble offering of the faith and hope and love which they will offer at their Ordination will be increased twentyfold in twenty years' time, and thousands of souls may rest in the tree of their faith, which will have grown up from that little mustard-seed of faith which they dedicate so humbly on their Ordination day.

(2) Now if that is true as to what the one talent is, the second question is, *What did the one-talented man do?* I do not know whether any of you have read Law's "Serious Call"—a cheap edition of it was brought out not so very long ago. Law's "Serious Call" is one of the most searching, helpful books that has ever been written. It is a book full of satire, and in many respects it is most entertaining. In it Law draws a picture of a man he calls "Mundanus," which means a man of the world. He was a man who had got on in the world remarkably well; he had seized every opportunity, and used every opportunity of developing all his talents but one. He had experience in all the markets of the world; he knew exactly where money should be placed to make more money; he learnt everything that could be learnt about business; but Mundanus still used the same little baby prayers that he used as a child. Talent after talent had expanded: this one talent had not expanded at all. And Law asks this question,

and asks it perfectly fairly: "Is not Mundanus the picture, the very picture, of the one-talented man who hid his talent in a napkin?" I may be speaking—I am certain I am speaking—to some who are perhaps the best business men in the world—men who know all that can be known about stocks or investments; men who may be clever artisans; men who learn and study every new invention; and who have developed their powers during the last twenty years to a most extraordinary extent, but who, perhaps, either forget their prayers in the morning, or still use some childish prayer which they learnt at their mother's knee—who have spent no time in developing their religious faculty. I would ask them, Are they not in danger of being precisely in the position of the one-talented man, who at the last day will say, "LORD, here is Thy talent, wrapped in a napkin; I have done nothing with it at all"? I was struck, when a boy, with a story which has stayed with me all my life, and I feel it is one that bites home on my conscience. A man was dying, and the friends, gathered around his bed, thought he was unconscious; but he could hear what they said. They were saying one to another: "What a fine young man our friend was! What a pity it was that he was dying in the pride of life! He might have made a fortune if he had lived. He was the best hand at making a bargain in the place." He raised himself in his bed, and said: "I have heard, my

friends, what you were saying, but, if you were lying here as I am, and knew that all the gold in the world could not buy back five minutes of life, all those thoughts would be swallowed up in the one awful thought that in five minutes I have to meet my GOD, and I have to meet Him empty-handed." Put yourself in imagination on your death-bed—it is only anticipating the time for any of us a few years ; what an awful thought, to meet our GOD, with all that He has given us, all that He has trusted us with, empty-handed !

(3) That brings me to the last question : *What ought the one-talented man to have done ?* " Thou oughtest to have put my money to the bankers, and when I came I should have received back mine own with interest." " With the bankers " —what could our LORD have meant ? Well, I have little doubt what He meant when I see what His design was for the future of the world. He was spending much of His time in building a great spiritual bank into which the talents should be put, and out of which we could have interest with which to face Him. Why was He taking this little band up into the mountains and into the valleys ? He tells us. He did not leave behind Him a book at all : He left behind a Divine society. He said : " Now, on this rock, this little band, I will build My Church, and the gates of hell shall not prevail against it." When I look at the world to-day ; when I see the divisions of the Church ; when I see how the Greek

Church is divided from the Roman Church; how the Roman Church, as we believe, by errors of which I need not speak now, is parted from communion with the Church of England; when I see how the great Nonconformist bodies in the last three hundred years have split off from the mother Church of England—I think of the Church as CHRIST meant it to be, and as He saw it when He spoke those words—one great Church which embraces them all. Now I say CHRIST meant that Church to be a spiritual bank. When a child is brought to the font—for baptism is no charm; it is a spiritual gift—the child brings its little talent, as it were, to the font, and down comes the grace of GOD to meet that at the beginning of the Christian life. At Confirmation it offers its will: "I do try, I will try, to be a good man or good woman." Down comes in Confirmation another talent to meet the talent which is brought in the offering of its life. A little later on, at Holy Communion, we offer ourselves, our souls and bodies, the talent which we have. Down comes the answer in the spiritual bank; JESUS gives Himself to increase the talent which we bring. We increase it further by work for others. Do not some of us know that when we have worked for the poor, or for the cripples, or have tried in some way or other to help our poorer brethren, our own faith, hope, and love have been more than doubled? So mighty is the working

of the great spiritual bank, the talent is doubled at every turn if you use it in true service for GOD and man.

What, then, is my lesson for myself and for you? It is to ask you, if you have not done it before, to take the talent, whether it is one, or two, or five, and throw it into the service of CHRIST'S Church; to use it in the bank which He established upon earth. You do not know what joy in life is until you have lost yourself in the service of others; you do not know how much faith, hope, and love, can be increased until you have used the means of grace in the spiritual bank by which they can grow. If, then, we take our talents, and put them with the bankers, instead of the bitter sentence, "Thou wicked and slothful servant!" we shall, please GOD, receive at the last the sentence which we long to hear: "Well done, good and faithful servant; enter thou into the joy of thy LORD."

At Dedications and Festivals

XI

THE OLD WORLD AND THE NEW*

Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands."—Ps. xlv. 17 (Prayer-Book Version).

THERE are probably no towns more unlike one another than the two Bostons. First there is the one which you know so well here in England, with its long history and its six-hundred-years-old church, lying quietly among the Fens of Lincolnshire, and with its eyes naturally turning back to its long historic past. In that past of how much you have to be proud! I have been struck especially by the fact that in 1205 Boston came next to London in the extent of its trade; that in the time of its great prosperity, six hundred years ago, it built this magnificent church; that while, on the one hand, it took a leading part in the Pilgrimage of Grace, on the other, three hundred years ago, it was the spot from which the Old World passed over to the New. Then there is the other Boston which I saw,

* Preached at the service commemorating the six hundredth anniversary of Boston Parish Church in Lincolnshire.

though only for a moment, in America, the home of the culture of the United States, the seat of one of the most progressive Universities, the sphere of influence of one to whom I at least owed much when a young man—Bishop Phillips Brooks. The eyes of young Boston are steadily fixed upon the future.

The two Bostons are a picture of the Old World and the New, and suggest three thoughts for our consideration on this great anniversary: (1) What the New World owes the Old World; (2) what the Old World owes the New; (3) and what effect should its connection with the New have upon the life of the Old?

(1) And first, what does the New World owe the Old? We are not infrequently receiving from across the Atlantic touching instances of gratitude for the heritage of the past. Not long ago I consecrated one of the most beautiful little chapels I have ever seen, in one of the West London churches, in gratitude partly for the debt which the donors felt they owed their parents and grandparents, but also for the debt the new world owed the old in the culture and education of the great Universities of Oxford and Cambridge, and for the gift transmitted across the Atlantic of the historic faith. And seldom have I addressed a more moving congregation than when, bearing with me a great Bible from our King, I preached to the assembled one hundred Bishops, clergy, and laity of the Episcopal Church at Richmond,

Virginia, visited the very spot in Jamestown where the English had first landed, saw the Scotch and English graves, and received from that warm-hearted and loving people across the seas such a welcome as representing the old home country and the old home Church as will warm my heart for the rest of my life. What, roughly speaking, they feel they owe us is this : (*a*) First of all, that historical connection with the things of the past which a new country values so much. It is said that Shakespeare's house is far more frequently visited by Americans than by English people, and I can quite believe it. Nowhere would Shakespeare, Tennyson, and Browning be more studied and loved than in the Boston to which your English Boston has given birth. And, however great the children may grow, how much they may become "princes in all lands," however much they honestly believe it far better to have taken their futures into their own hands and lived their own lives, yet never, do I believe, will they cease to feel a living gratitude for the Motherland, from whose careful hands (whatever secondary causes may have been at work) they received those literary and historical treasures which they value so much to-day.

(*b*) But it is not only for the literature of the past for which the Boston of the future thanks the Boston of the present and the past, but for that belief in the Incarnation, the Atonement, the Resurrection, and the Ascension which, whether

it was with the Pilgrim Fathers landing on the Plymouth Rock, or with the Churchmen who landed in Jamestown, had come over in every ship which touched the new shores. I had always felt how thin was the line which really separated the Nonconformists of England from the Church from which they sprang, and after my visit to America I felt it all the more. Everyone believes in some use of outward signs to-day. In the quiet, unostentatious, hard-working men (I am bound to say this even of my own order) who are doing the work of Bishops in our country to-day, it is only the most perverted suspicion which could detect the old, much-derided Prelacy; nine-tenths of the tenets we all hold are held in common. To believe in the coming of the Son of GOD in human flesh at all is so great that I feel that every man who believes it is a brother, and it is this great belief for which the united Christendom of America looks back and thanks the united Christendom of the old country from which it came.

(*c*) But, owing to circumstances over which the Church had no control, it was late before it was possible to pass on in full measure the historic Episcopate, and the ordered Sacraments, and the reverent worship which has been offered for six hundred years in the old parish church of Boston; but at last the opportunity came, and it was, indeed, a task of love to unfold, in the presence of the President at Washington, and afterwards

to an immense audience of warm-hearted Americans in Virginia, the unbroken links of the golden chain which lay across this island for so many centuries, and which binds the America of the present to Palestine in the glorious past. The immense strides which the Episcopal Church has made since we granted them Bishops, the wonderful influence of what we may almost call your own Phillips Brooks at Boston, who is said to have found Boston Unitarian and left it Orthodox, are a sign that more and more, as learning increases, and knowledge of history grows and devotion deepens, the children will turn with gratitude to their fathers, who, in this and other Churches of the land, kept for them, untarnished and unimpaired, "the faith once delivered to the saints."

(2) But if thus the New World turns in gratitude to the Old, has the Old no debt to acknowledge to the New? Let us be frank to-day. Is there no danger of an old Church growing stagnant in its life and work? Is there no danger that even you, who have had this wonderful church in your midst for six hundred years, may grow so accustomed to it that it ceases to wield its old spell? In other words, is there no danger that old Boston may sink into decadence and old age, and "leave its first love," and feel that its day is done, and say, as old people sometimes say, "Things will last my time"? And it is for this reason I have chosen for your message this prophecy of the Psalmist: "Instead of thy fathers thou shalt

have children, whom thou mayest make princes in all lands." By all means think of the past, remember thy fathers, count over to-day all the old things; but look forward to the future too. Count over the children as well; you will renew your youth in them. They will teach you lessons which will react upon the life of your old Church, and send it on its way with new life and vigorous hope.

(*a*) Your children will teach you that the old faith is as true and new as ever. I shall never forget the two congregations of a thousand young men which I addressed at Harvard (close to Boston) and at Yale. It would be impossible to bring up before your mind a more representative picture of the New World: young, vigorous, unconventional, modern, they held in their hands the future of the New World. But was it no inspiration to know that what they wanted, what they valued, was an exposition of the old faith—that the modern problems of the New York slums, or the Indian races, or the difficult colour question, showed no hope of solution except in the light of the old faith preached in Palestine two thousand years, and rehearsed in your old parish church for all these years? Did it not send me back—would it not have sent you back—with a new fervour and gratitude to worship in the old parish churches of the old land, because in the day of their trial they had not been found wanting, but had brought, like a good steward, out of their

treasures "things new and old"? I can tell you, as those thousand young men at Yale came round me and begged for yet another address in the evening, I felt in the grip of a warm humanity which had sprung from our loins, and which, by its fervour and intensity, its hope and gratitude, should fill the limbs of the old Church with new life.

(*b*) But we owe our children more than gratitude and affection and their value for the old faith; we owe them a vision—a vision of what the world may be. We still need the young men to "see visions for us," and the vision which they keep steadily before us is the vision of the whole of humanity redeemed, the whole world converted, the kingdoms of the world a true kingdom of GOD. The Students' Volunteer Missionary Union, strongly supported in Harvard and Yale, has for its motto this splendid hope—"The evangelisation of the world in this generation"; and already many of the members are engaged in trying to make this prophecy a great reality. Why should not this be? Why should the caution of the old be perpetually repressing the enthusiasm of the young? Rather let us catch from the young that very hope and enthusiasm which is the breath of life. "The evangelisation of the world in this generation!" by all means; and let old Boston lead the way. Let the very idea put new life into the intercession services in the old church and the hopes and aspirations which

find their centre in this ancient shrine, and let the old and young compete in glorious rivalry who shall be the first to see the day dawn over a converted world. New York and London are in living rivalry as to which first shall reform and redeem its slums; let the rivalry widen as to whether the Old World or New shall first convert the world.

(*c*) But once again—and here I must speak mainly for myself; others doubtless come back, having seen with other eyes—but I do believe that we can see in the life of our children, in its defects as well as its virtues, its needs as well as in its glories, the value of the Sacramental system, the Creeds, the old Church laws about marriage, the old inherited reverence of worship—in fact, all that we mean when we speak of our English Church life. The English Church Pageant has endeavoured to portray the long and varied story of the Church's life—how it became knit up into the life of the nation; how it has been associated with it from the beginning; how its Synods gave the idea to the nation of a Parliament, and its ordered dignity an example of an ordered national life. But what a temptation to look upon all this sometimes as a mere archaic story of the past, with no bearing on human life to-day! If history is teaching us anything, it is teaching us this: that what the Anglican Church has stood for, the life of all nations need to-day. Each nation needs a National Church, not a Church imported from outside with a foreign language, foreign

ideas, and foreign ritual, but a Church which has grown with its growth, which uses the language of its people, and which, while retaining the old customs and ritual, suits itself in non-essentials to the genius of the nation which it serves. We are learning from the New World that where creeds are disregarded there comes a down-grade tendency in doctrine, and where the old Church standard in such a thing as marriage is lowered a down-grade tendency in the strength and purity of the marriage tie. We are learning that the old Catholic faith, taught and practised here for so many hundred years in the old Church way, is the sole and only hope for stability of character and purity of life among the new nations which are springing into life to-day.

(3) But if this is so, what an immense responsibility is put on the old Church at home! Nothing fills me with more shame than when our brothers from the Colonies come home and tell us they are ashamed of the streets of London. Thank GOD, we have altered already much for the better, and one of our oldest workers exclaimed what a grand thing it was to be alive in the world to-day for this very reason; but there is much still to be done. What if new Boston comes to old Boston and finds it down-grade in its theology, careless of its morals, and with a weak hold on the historic faith? What if it found the revival of Church life which has swept like a tide round the Church to-day had left out Boston, if there was here no Men's

Society, no reverent worship, no sign of care of the sanctuary, no eager crowd of communicants? What if it found no power over social life, no grip on modern problems? How disappointed would the young man from new Boston be! But, on the other hand, what an inspiration, if he found the old church burning with life, still a beacon in the old country, still eager for souls, crowded every Sunday with reverent worshippers, and clearly alive with the fire which age cannot dim or years diminish. Is there nothing, then, in all this to fill you with hope and gladness and courage at your festival, and inspire you for the future? Surely it will make all the difference if, instead of dwelling exclusively upon your fathers, you think of the children you are making princes in all lands. Think of your fathers—you are bound to do so—in all gratitude; thank GOD for all He has done for you, all the prayers He has answered, all the Communions you have received, for all the loved ones with whom you have worshipped here; but send out your heart also to your children, who, with grateful voices, bless you to-day from across the seas. Aaron's rod had been used so long that it might have been thought too old for a new life, but it was Aaron's rod that budded, and if this old tree which has stood here so long will but renew its youth in the power of the SPIRIT, it may again send forth offshoots, as it has done in the past, which shall blossom with faith and hope and love to the end of time.

XII

TRUE CATHOLICISM*

"I will not leave you comfortless; I will come to you."—St. John xiv. 18.

NUMEROUS questions addressed to me in many London Missions have shown me how difficult it is for many people—and, indeed, for all of us—to hold quite clearly in a connected form in our hearts and our heads all the great truths of the Catholic Faith. Take, for instance, the difficulty which springs out of the words, "It is expedient for you that I go away: for if I go not away, the Comforter will not come." How is it possible to understand that it could be expedient for Jesus to go away at all, even with all the beautiful promises of what the Comforter would do when He came? Or, again, how are we to think of Jesus Christ enthroned at the right hand of GOD and at the same time with the Church every day, even to the end of the world? These are the kinds of difficulties I find

* Preached at All Saints', Margaret Street, on the occasion of the Jubilee Commemoration in 1909.

in the minds of my people, puzzling them in their prayers, and presenting obstacles to their spiritual life. Of course the answer is in the oneness of GOD. When the HOLY SPIRIT comes, He brings JESUS with Him. He cries "Abba Father" in our hearts.

(1) It must be so, and it is so; and yet I cannot help for once being thankful that our LORD used the words which I have taken for the motto of this happy and blessed festival. His own distinct promise, coming after all that He has said about the Comforter and His work, is this: "I will not leave you comfortless; I will come to you." Therefore, as I think over all that All Saints', Margaret Street, has stood for during fifty years, I put first the presence of JESUS always with the individual believer. And I put that first because it would be the greatest calamity in the world if the Catholic revival was not associated with what has been the strength of every successful missionary throughout the world—the presence of JESUS CHRIST with the individual believer. I know the identity of name is a mere coincidence, but it would be a mockery of the Catholic revival if one who bears the name now honoured in this church—of Mackay, of the Catholic Church of All Saints', Margaret Street—had not every day in his work the sense of the presence of JESUS CHRIST, which his great namesake, Mackay of Uganda, the great Presbyterian missionary, had during the many years he worked in Africa. This

presence of JESUS must never die out of the Church for a moment.

We must cherish this—we who cling so strongly to the things of which I shall speak presently. "I will not leave you comfortless; I will come to you." We shall all, if we understand Catholic truth properly, be on our knees praying the HOLY SPIRIT to take of CHRIST and bring Him home to us, to make real those promises made to us about Him, by working through us, giving us all that we ought to say, dwelling in us and clothing us with power from on high, conquering our faults, and giving us a personal sense of a Power within us. Otherwise all is empty show; all is vain. You have always stood, and we do stand to-day, for that. I have always discouraged—and I am going to speak to you frankly—I have always discouraged phrases which have been used by those who misunderstood the Catholic revival, such as "the prisoner of the tabernacle," for that very reason. Such phrases seem to me to limit the free, glorious presence of JESUS CHRIST in the believer's heart—"Lo, I am with you always," "All authority is given to me in Heaven and earth." We follow an all-conquering King. And even on a day like this we have to remember with shame that, when you have taken out the Roman Catholic Missions, only one-seventh of what is left in the mission-fields of the world belongs to the Anglican Communion. We are here for thanksgiving, but also

for nerving ourselves for a new effort; do determine, then, that you who have been the pioneers in so true a way of the Catholic revival in London, will be pioneers of a better missionary spirit in the Church of England to-day.

(2) But then, while that is true, I come to the second great truth for which All Saints' has stood for fifty years, namely, that in a most true and special way JESUS CHRIST does give His real presence to our souls. Here it is we part company with so many who in regard to other things agree with us. There are some who honestly believe that if you pay too great reverence to the Holy Communion, if you establish a daily Eucharist in your churches, you are underrating and not believing in the presence of JESUS in the heart of every believer. I know such a view is honestly held by many. But I would say that this is against human nature, against history, and against Scripture. It is against human nature. Is it, as a matter of fact, true that the man who does not observe Sunday observes better all the other days of the week? Is it, as a matter of fact, true that a man who has no special time for prayer prays without ceasing during the rest of the hours? It is not so. A special time, and a special place, and a special way help a man to keep all his days holy and to pray in his heart without ceasing all the time. Such a view, then, is against human nature and against history. It is also, surely, against Holy

Scripture. Having to defend these truths, as I have often to do in a very different congregation and audience from this, I appeal again and again for my belief in the Real Presence in the Holy Communion to the very words which CHRIST used Himself, "Take eat: this is My Body. Drink: this is My Blood." This is no belief of a later Church which has been foisted upon some earlier belief. These are the words of CHRIST Himself. I can appeal to the many devout souls who have come, perhaps almost daily, to the Eucharist in this church—and now for fifty years the daily Eucharist has been celebrated here—do you not know that, coming devoutly and reverently into the presence of our dear LORD, in His own especial way, you have grown to love Him more, you have grown to cherish His presence more? Afterwards you have grown to be able to think of Him as present all the days, all the more because you have come. Your experience shows the idea to be untrue which keeps so many from frequent attendance at the Holy Eucharist.

Yet even here I would say a word in all love, and perhaps also warning. I have done my best, years ago, to study the early liturgies, and I believe that I have with me the experience and assent of those who know them best when I say that the idea of all the old liturgies is rising up into the real presence of JESUS—"Lift up your hearts." "We lift them up unto the LORD." This is the dominating idea of the service. And yet

I find in little manuals such words as, "JESUS is coming, JESUS is coming." They are well meant; in a sense they touch a great truth; but they are not, to my mind, sound in accordance with the early liturgies, and with the truest conception of the Real Presence in the best days of the Church. We come into the presence of our LORD and SAVIOUR JESUS CHRIST, we are lifted up into His Real Presence at the Holy Communion, and it is that noblest conception of the Real Presence which belongs to the noblest ages of the Church.

(3) Thirdly, you stand here for a great and inspiring belief in the presence and the prayers of the holy saints. I always feel a specially touching connection with this church. I have known well three of its vicars. Dear Berdmore Compton was the junior Prebendary of St. Paul's when I was junior Canon. I gave the last—I think it was the last—Eucharist to Allen Whitworth; and I was with Mr. Holden practically when he died. Therefore, our belief in the presence of the saints, and their nearness, and their prayers, is no far-away thing for us of All Saints'. It is a most real thing. And I would say, Is it conceivable that those men have ceased to pray for us, to say nothing of those of earlier days whom I did not personally know? Is it conceivable that that tie between them and you that was so strong here has ceased now? The thing is impossible. It is absurd to suppose there

is a break like that between the Church in Paradise and the Church here. St. Augustine says beautifully: "The Church above loves and helps its pilgrim brothers" (*peregrinantibus*). Looking back for fifty years, do we not rejoice to see that nearly everyone believes this now, that nearly everyone sees that we must go on praying for those who have passed away, and be certain that they are praying for us? It is quite true that in our own liturgy the prayers for those who have passed away are rather implicit than explicit; and perhaps some day, under the inspiration of the HOLY SPIRIT, the Church will, as a Church, be guided to bring back into our services some of the beautiful ancient prayers breathed of old over the departed. But, meanwhile, can we ask for more than is allowed now, and even encouraged, in this diocese? In my address over your late priest as he lay dead in the church here I used the old words: "Grant him, O LORD, eternal rest, and let light everlasting shine upon him." Every church is allowed to give out in the Liturgy this distinct notice, "Let us remember before GOD the faithful departed, and especially N. or M.," and here may be mentioned the names of those we wish to remember, according to the old *ἀναμνήσις*. Can any Catholic believer complain that it is impossible for him to breathe into the prayers of the Liturgy that follow such a notice as that, those very aspirations which were breathed thousands of years ago? Why bring back the

modern foreign phrase about the "repose of the soul"? It is nothing like as Catholic in its meaning. I love to think of those who have gone from us as living unto GOD, breathing, praying, active, full of energy and life. We can remember the faithful departed before GOD, and the names of this one and that one; and I say that no Catholic Churchman has any right to complain that the memory or the presence of the faithful departed are now left out of our services in the Church of England to-day—at any rate, in this diocese.

(4) And then, fourthly, having before your minds CHRIST enthroned in glory, and yet with us all the days surrounded by the saints and angels, you have stood here for fifty years for bringing to Him the best religion that you can give. You have rendered for fifty years to the best of your power, at All Saints', the most beautiful worship, according to your lights, that can possibly be given. We shall have to-night, in a few moments, a procession, and shall offer, as a mark of the great festival, worship and praise. Some of you who have not been at All Saints' for some time, and who are revisiting it at this festival, will find that procession enriched to-night, with my permission, by the use of incense. I look on it as a happy thing that it should be at the festival of so loyal a church that I shall be present for the first time at the use of incense since I was Bishop of London. The faithful

priests who have for so long without swerving, and so loyally under such difficulties, obeyed my regulations, have at least deserved this return—that the Bishop of the diocese should be present at what he allows in their churches. And I rejoice, too, that your festival should coincide with the almost complete acceptance from one end of the diocese to the other with the regulations of the Bishop both on Reservation and on the use of incense.

We have met, then, at a very happy period of the Church's history. When we look back over fifty years, and think of the confidence now existing between Bishop, priests, and people, we must thank GOD for it. If we do not all agree with one another, at least we trust one another and are one family. Let us thank GOD for that.

I notice, in looking back over these fifty years, a much better understanding of the points which are at stake. We now know what is Roman and what is not Roman, and everything is not now mixed up in a vague, blurred atmosphere of suspicion. Some of us think this or that advance advisable, others think it inadvisable; but, at any rate, we know where we are in the Church of England to-day—we know the history of the matter, and, asking the help of the HOLY SPIRIT in our Church Councils, we should be able, without heat, quietly to feel our way to precisely what we believe the will of GOD is for our Church.

But what I want our great advance in the next fifty years to be is in a far deeper sense of the

presence of our LORD with us. I want you all in this church—a church where reverence does reign, and where I know many of you have found your very souls—I want you to cultivate here, and in your homes, an ever-deepening sense of the presence and life of JESUS CHRIST Himself. We must progress in that. There is a great advance to be made. We must bring every thought into captivity to CHRIST; we must let Him rule our minds, our souls, and our hearts; and if the next fifty years shows a true advance in that, then we shall convert the world, as the world only can be converted by those of whom it takes knowledge that they have been with JESUS.

XIII

THE PERMANENCE OF GOODNESS*

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the LORD, forasmuch as ye know that your labour is not in vain in the LORD."—1 COR. XV. 58.

IT is a great moment in any man's life when he sees Truro Cathedral. Men are always telling us that the ages of faith are past, that we cannot do things now as we did of old, that the spirit of worship has died away, and that we have come to a generation of cheap churches and shallow Christianity; and that if anything is to be done at all, it has to be done in the centre of some crowded city, where thousands can see it every day. We could not find in London a complete answer to all that. There we are obliged to have churches as cheap as possible, when forty are being built at once, as they are now. The money would not otherwise be sufficient. What we do attempt has to be attempted in the midst of a seething population, which

* Preached at the service in commemoration of the twenty-first anniversary of the consecration of Truro Cathedral.

increases year by year. To meet this particular accusation against the Church, we have to bring people to quiet Cornwall, and point with pride to Truro Cathedral. "See," we can say here, "the faith of the Church is not dead; we can yet dream our dreams, and beautiful dreams, too; we still believe in stately worship and prayer; we can still break the box of costly ointment, and pour it upon the head of our crucified and ascended King; we still think the country worth caring for, and we look on character, not on wealth, as the true asset of the nation, for here by the river, in a wholly country diocese, erected at great cost, supremely beautiful, has stood for twenty-one years Truro Cathedral." That is our answer.

Nor, it seems to me, would it be possible for you to find for your festival a more appropriate festival than that of All Saints. What is the real message of All Saints' Day? Some would say it is mainly the commendation of the holy men and women who have lived here and passed away. There is, of course, great truth in the answer. Who can forget the names of Benson, Wilkinson, and Gott? Archbishop Benson will always stand out to me as I saw him at the consecration of two Bishops in Bethnal Green Parish Church, which he had characteristically arranged so that the people of East London might see what the consecration of a Bishop was like; and as he looked round upon the twenty young Oxford

House men, under my command, who acted as stewards of the service, he said, with his winning smile : " I envy you, Mr. Ingram, your college of cardinals." And as I look round and see the High School, the Training School, and the Grammar School beginning to rise, I admire more than ever one of the most creative minds GOD ever gave to the English Church. Bishop Wilkinson, out of the many moments in which he moulded and influenced my life, will stand out as I first saw him, after he had preached for the first time at St. Peter's, Eaton Square. There suddenly appeared in the vestry a presence unlike the presence of anyone else on earth, and more expressive than that of any other man of what the presence of our LORD would have been. And as I stood in this pulpit last night, and saw two thousand Cornishmen filling that cathedral, I could not help thinking what my dear friend Bishop Wilkinson would have felt had he also seen that sight. Ah, and what he did feel, as I believe he did, as he saw that sight from another world ! Bishop Gott stands out, too, to me as he stood before some hundred clergy in Lichfield Cathedral, conducting a retreat for them, and saying : " Don't you think, my brethren, that if GOD dropped His hold on any one of us, we might fall anywhere ?" And in that sentence stands out the deep humility which was one of the marked characteristics of that most lovable man. Certainly this festival is

to commemorate those holy men, who were given by GOD to Cornwall ; and every memory I can awake of each will be echoed again and again by hundreds who remember all three, as preaching in this Cathedral, as visiting country vicarages, and as doing countless little acts of kindness, known only to the recipients of that kindness and GOD.

Others might say " that All Saints' Day was chiefly to remind them of the inner presence, the love, and the prayers of those who had passed away." And who would cheapen or depreciate so much-needed and precious a message ? It ought to give an added warmth to the life, and more than a new fervour to the prayers and worship, of this cathedral, to think that near and dear are those they loved and still love. Think how unceasing are their prayers for us !

But while both these are true and inspiring messages of All Saints' Day, we have not gained the full teaching of the feast—and that is what makes it so specially appropriate for the dedication festival of the cathedral church of a diocese—until we have bowed our heads before the mighty truth revealed on this day—the strength, beauty, and permanence of goodness. Looking around at first upon the world, it is the evil which seems so powerful, so attractive, and so lasting. Some of you are doubtless from country parishes. How strong do you find those twin evils of lust and drink ! Some of you

are Sunday-school teachers, and how quickly one bad boy or girl seems to corrupt a class! The devil seems to have too much power. Again and again I am asked in my Missions in London: "How can you still believe in a good GOD when innocence is crushed under the foot of cruelty every day, and vice seems to lift up its head unchecked and unabashed?" Or, look at the evil in ourselves; how stubborn it is!

We need, then, this revelation of All Saints' Day. As we listen for a message from the other side from what is by far the larger portion of the Church, it seems to take this form: "Therefore, our beloved brethren, be stedfast, unmoveable, always abounding in the faith of the LORD, forasmuch as ye know that your labour is not in vain in the LORD." Not in vain! That is just what we want to know. As I struggle day by day with the indifference, selfishness, and the pride of London, I want to be sure that it is not in vain. In vain is exactly what the world says it is. These All Saints' Days witness to the strength and beauty and the permanence of goodness. If we insist upon looking upon the saints as another class of being to ourselves, who never had to face the same dreary temptations and mean vices, there is little message of encouragement in All Saints' Day. But, as a matter of fact, that is precisely the reverse of the truth. There is no truer teaching than in the hymn, "Palms of glory, raiment bright." In every one of those

dear spirits who seem so near to us to-day goodness was stronger than evil, and GOD stronger than the devil. The good self, reinforced by the power of the spirit, is much stronger than the forces of evil. They bully, they seem to overwhelm, but it is really the noise of the bully they display, not the calm strength of the strong. We love GOD much more than we think. Yes, make no mistake : they that be with us are far more than they that be with them. All things are ours.

Not only is goodness stronger than evil, but infinitely more attractive. How dull what they called virtue seems, and how fascinating vice ! How drab the one, and how romantic the other ! But seen beneath the surface, the old legend is found true—the "beautiful" face that leads the youth downhill is found to be that of a wrinkled hag, and the hooded figure which points along the path of duty a creature of heavenly beauty. I see the contrast myself every day—the dulness of vice, the monotony of drunkenness, the way the slave of lust loathes himself and his victim, and the final tyranny of the sullen and passionate temper. On the other side, watch the lad standing firm under the fire of ridicule. How beautiful he is ! How beautiful his face, however plain the features! What a sweet new look comes into his eyes ! Nothing really lasts like goodness. No virtue of the saints is lost ; no soul washed in the Blood of the Lamb is stained again in that other world. Goodness is capable of indefinite growth, and is

a possession for ever. If all these things are true, then your labour is far more than not in vain. If goodness is the only strong thing, the only real beauty, and the only thing which lasts, then you are building up in Cornwall something more beautiful and more lasting than your own cathedral. As you parish priests persevere in your labour of love; as you mothers mould your children's character; as you fathers stand by precept and example around your sons; as you men build up public opinion on purity of life and manliness of self-control; as you who represent the municipality stand firm for purity of life and purity of municipal work; as you children learn to love and practise the beautiful and good, there will rise up to the eyes of GOD the true Church—not a stroke wasted, not a chisel-mark in vain; and when the mists have rolled away, there will stand revealed to men and angels a building which hath foundations, whose builder and maker is GOD.

XIV

THE MESSENGER*

"Look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?"—2 KINGS vi. 32.

AT first sight it may seem strange, on a day when we have assembled to fling open the door for the new Rector of this parish, and when I have come down myself as Bishop specially to welcome him to the diocese; when he comes as the messenger of salvation, when he has, as we believe, the sound of his SAVIOUR'S feet behind him—it may seem strange, I say, to choose such a passage, which is in marked contrast to all this—a passage in which the haunted prophet hears the feet of a murderer, the son of a murderer, behind the messenger, and says: "Shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?" But my answer is that the contrast is the sermon. It is just this absolutely striking contrast between the one picture and

* Preached at St. Bartholomew's-the-Great, Smithfield, on the occasion of the induction of the new Rector, 1907.

the other that I want to print upon your hearts and consciences.

(1) And the first contrast is the difference between the shut and the open door. I come first to plead for an open door for your new Rector. Your old Rector we all knew and loved well. I cannot help thinking much to-day of my last visit to your church. His genial, kindly presence brightened everything, and that warm-hearted, genial, generous man had won his way to the hearts of all in this district. GOD has taken His servant home; and, as we look round this church—this beautiful old church so wonderfully restored—we see something of what the late Rector was allowed to accomplish when he was on earth. But we are assembled to-day to welcome the new Rector, one who to most of you in this district is at present a comparative stranger; and I want to plead with you who belong to this parish for a warm-hearted welcome for him. I plead for an open door for him—an open door into your hearts; I plead for your spiritual confidence in him, without which no parish priest can ever do his work.

(2) And then, secondly, it is not only the contrast between the shut and the open door; it is the contrast between the object and the aim of the messenger who comes to the door. Here was a messenger from the son of a murderer with murder in his heart. "Shut the door, and hold him fast at the door." Our messenger to-day

comes with the message and the object of salvation. "Be to the flock of CHRIST"—how those words have rung in my ears ever since I was consecrated Bishop!—"be to the flock of CHRIST a shepherd, not a wolf; feed them, devour them not." And the glorious contrast is that your new parish priest comes here with a message of salvation. "How lovely are the messengers who preach to us the gospel of peace!" He comes on a mission of salvation to rich as well as poor, to men as well as women. I say to rich as well as poor. Why is a beautiful old church like this such a wonderful influence in the City? It is because our rich men in London do want saving—saving from worldliness, saving from the love of money, saving from being so busy that they have no time for their prayers; they want saving as much as the poor. It is very noticeable that the well-known saying, "The Son of Man is come to seek and to save that which was lost," was said to the rich Zacchæus, and not to any poor outcast in the streets. And therefore we welcome you, my brother, to help us in this busy city to keep alive a saving ideal. Keep ringing in the ears of all of us this saying: "What shall a man profit if he win the whole world and lose his own soul?" "A man's life consisteth not in the abundance of the things that he possesseth." Keep telling us that there is more treasure in the faith and hope and love in a man's soul than all the money we can ever obtain in the whole world.

You come to help us to save in the true sense the rich ; you come, with your experience in the South of London, to help us, with a full salvation, to save the poor. As we understand salvation here, it covers body, mind, and spirit. We work together here to try to give the poor a life worth living, to give them homes where they can live out a true man and woman's life, and yet to have in their homes that true and vital religion which is life itself. You come to help us to save men as well as women, and I lay emphasis on that because what I have known of you in the past has been your splendid rescue work. You have been one of the men who have come out and stood by us in that most difficult work, which wants all the courage and all the hope and faith in the world, and that is rescuing back to a life of virtue and purity those who have fallen from it. But we ask you to help us with the work on which our hearts are set in London to-day, and that is to raise the moral standard of men's ideals throughout London. Some of the most inspiring meetings we have had in the last two years have been the great meetings for men, attended by three or four thousand, and among them perhaps the most striking the one held in the Mansion House itself, where the men of London rallied shoulder to shoulder to show that they would help others to live a true man's life, and to show a real chivalry in caring for the weaker ones in their

midst. And when I heard that you were nominated to be Rector, my brother, of this parish, I said : " Here is a man who will stand by me in this men's work, and will help to raise in the City, and throughout the whole of London, the standard of what a man's life ought to be."

(3) But perhaps the greatest contrast is the third. " Is not the sound of his master's feet behind him ?" That had one meaning when the haunted prophet seemed to hear the steps of the murderer, the murderer King who had sent him. It has another glorious meaning when the messenger of salvation comes through the open door, and we say to one another : " Is not the sound of his SAVIOUR'S feet behind him ?" I suppose we all of us, as life goes on, settle down to some one special saving truth in our lives, which is a strength to us every day in our work. I can only say this : I have settled down myself to this one glorious thought—that I should be nothing whatever in London, nothing as its Bishop, just as I should have been nothing when I was working as a parish priest in East London, if I had not got the sound of my SAVIOUR'S feet behind me. We are literally nothing when we preach, nothing when we are visiting, nothing when we are moving among our fellow-men, unless it can be said of us : " Is not the sound of his SAVIOUR'S feet behind him ?" We have no new Gospel to preach to you, no " new theology " to bring to you. There is no

such thing as a "new theology." The Church of JESUS CHRIST has only one faith. We welcome light on it from every quarter: fresh knowledge only shows the brightness and the clearness and the depth of it every day; but there is only one faith—JESUS CHRIST Incarnate, born of a pure Virgin, very GOD as well as very man, living, dying, risen, ascended, and the same yesterday, to-day, and for ever. And that is the Gospel your new Rector comes to preach to you; and it is because we believe that, behind all secondary causes and indirect agencies, CHRIST has sent him—because we believe that JESUS CHRIST has chosen him to come and work here in His Name, that I put your welcome on the highest ground, the highest plane, when I say, Receive him, for is not the sound of his Master's feet behind him? I want you who belong to this parish to pray every day for your new Rector, that he may be guided in all difficulties; I want you to come and listen to his sermons, as spoken after prayer and in the power of JESUS CHRIST; I want you to come and pray for him and pray with him in this church, in intercession services for the work of the Church in this diocese, for the missionaries beyond the sea, for all the good work done by laymen as well as clergymen in helping on the life of this city. And you will do it if you believe the sound of his Master's feet is behind him.

And while you welcome him, and pray for him,

think what such a saying means for us. It is an awful thought that every day, because of us, people either believe more in JESUS CHRIST or less; behind us, as we move through the world, is the sound of the footsteps either of our great Master or of His great enemy. And we cannot have it both ways; we must have it one way or the other. We think sometimes as we pass through the world that no one can hear what the sound of our feet means, that even our next-door neighbour, our dearest friend, does not know. But be certain of this: in the great auditory of heaven every sound is perfectly clear and perfectly distinct in the ears of GOD. If at this moment you have the sound of your Master's feet behind you, every day somebody believes a little more in JESUS CHRIST because of you; or, if the sound of the feet of His great enemy is behind you, then you are doing harm in the world instead of good. And I do ask you, awed and silenced as we are by that fearful catastrophe in one of our great Colonies*—I urge you to put that question on this first day of the new ministry in your church. While that great earthquake stirs up, as I hope it will, all of us, according to our means, to charity and sympathetic help, let it remind us of the inevitable end which awaits all of us sooner or later upon earth. And what I pray is that the fruit of the ministry which begins to-day shall be this: that when the people

* The earthquake in Jamaica.

of this parish, whether rich or poor, have finished their time upon earth, and are approaching the gate of Heaven, the verdict upon them shall not be the verdict of the Old Testament, " Shut the door, and hold him fast at the door," but " Fling open the door for this one ; is not the sound of his Master's feet behind him ?"

XV

TRUE STRENGTH*

"Tell me wherein thy great strength lieth."—JUDG. xvi. 6.

I HAVE no intention to go into the context of this text, or discuss the character of that most eccentric leader, Samson. What I would rather do is to take the words as one might address them to any great saint who was commemorated on his saint's day; as, for instance, to your Saint Andrew especially to-day. This, after all, is the great object of commemorating the saints. We go up to them, and say, "Tell me wherein thy great strength lieth," and, as the answer comes back to us, we pray over the answer, and ask in our Communions on that day to have the gift which is the secret of their strength. And I need not say that on a day like this I recall that wonderful scene in St. Paul's Cathedral eleven years ago,† when a great multitude filled the cathedral from end to end, com-

* An address delivered at St. Andrew's, Wells Street, at the Dedication Festival.

† St. Andrew's Day was the anniversary of my consecration as Bishop of Stepney.

posed largely of my poor East End people. What I say to you this morning I say to my own soul: "What is the secret of strength? what is the secret of leadership?" And you will find that the answer is a fourfold one. You will find, you who have time to read it, a most interesting study in leadership written and delivered by my friend the Bishop of the Philippines to the young men of Harvard University, called "Leadership"; and he points out that the first secret of strength *is the power of the single motive.* If you ask yourself who it is that has influence over you, you will find that it is the men and women who are clearly single-minded. If, for instance, there is a man who is seeking to influence me to do something, and I begin to suspect that man has some other motive behind what he alleges—that he is ambitious or has some personal object to gain—that man's influence over me goes in a moment. He is not single-minded; he has something behind what he professes. Now, when people feel about us the least suspicion that we are making anything for ourselves through our Christian or Church life, the moment there is any idea that there is a personal motive of aggrandisement behind what we do or say, our power goes, and especially our power as a leader. The first secret, therefore, of strength in Christian life, and especially the first secret of leadership, is the power of the single motive. And I may say that in this, which will be one of the most unhappy

months in the Christian Church* that we have ever had, everything will depend upon whether we give each other the credit of the power of the single motive. If the power of the single motive is the secret of strength and of influence over others, so it is the believing in the power of the single motive which takes the bitterness out of a controversy which divides in two halves the Church. Take, for instance, the controversy in which we shall be engaged during this next month. There is no doubt that the Church is divided into two sets of people. There are those who conscientiously believe that there is only one way of keeping the Christian teaching in our schools, and that is by keeping the control, the domination, of those schools ourselves. There are others who believe that this is the chance of our lives, which we have obtained by our faithful support of Church schools for all these years—to stamp upon the national system of education for ever a denominational mark, and to have in the national system for ever the chance of teaching our Church children who may be in the schools ; and that, if that chance is lost, it is lost for ever. It is not for me here to argue that question ; we shall have to argue it out in the councils of the Church, great and small. But my point is this : for GOD'S sake, let us give each other the credit of

* Owing to the divisions in the Church over the Education Question.

singleness of motive. I shall myself give, with a very good heart, absolute credit to everyone who will oppose me; and we ought to be able, after these centuries of Christian teaching, to conduct these controversies with no pride on one side, or bigotry on the other. If once we believe that every man and every woman who take part in this controversy are looking up to JESUS, as they ought to do, on St. Andrew's Day at the Communion, and are ready to follow Him without delay, and have no other motive than to settle, and to use their influence to settle, the question of how in the future the children of England are best to be taught the Christian religion, then, however much we may differ, we shall still love and respect one another. I put, then, singleness of motive as the first secret of strength.

Then comes the second. The second is *the power of the human will.* I have no hesitation in saying that we have not yet grasped all that the human will has to say to our work and our characters. There it is behind everything as the secret of our characters, the Divine free-will which has been given to us. I am asked in all the Missions that I take up and down London, Why is it that GOD allows this or that? Why does He allow suffering? Why does He allow so much misery and unhappiness? The answer is that GOD to a certain extent limited Himself when He made men and women of free-will;

He has to win back the free-will. Redemption only redeems because in GOD'S eyes nothing is worth anything but freely chosen goodness. And therefore the free-will, by the power of the HOLY SPIRIT and the Redemption of the SON, and the guidance of the FATHER, has to be freely won to choose the good. And I would like to ask you this question : Is the power of free-will which GOD has given you being fully used in your religion, in your life ? I was speaking not long ago to one of the many people who come to speak to me in their difficulties, and that person said : " I do wish to be good, but I don't *will* to be good." Or, rather, that confession was brought out by a little cross-examination in my desire to help that person. " I do wish to be good, but I don't *will* to be good." It makes the whole difference. The human will, backed up by the grace of GOD, fully exercised under the power of the Will of GOD, can practically do anything. But you, if there be such, who are wishing to be good, but are not *willing* to be good, never will be good ; and therefore, if I would urge upon you one thing more strongly than another, I would urge you to use your wills. " Tell me wherein thy great strength lieth," you say to some saint who has passed away or is living to-day, some man or woman who is clearly exercising a marvellous influence upon their fellows ; and the answer on behalf of that man or woman is : He *wills* to be good ; he gives the

whole power of his will; he does not come to church only when he feels inclined; he *wills* to come to church; he wills to offer praise and thanksgiving and worship. He does not come to church because he thinks the sermon will be interesting; he does not come to church because the humour seizes him to come to church; but he wills to come to church to give praise, worship, and thanksgiving to GOD; he wills to come to Communion because he wants spiritual strength. And therefore the second secret in which a good man's great strength lies is the power of the human will exercised in the strength and according to the will of GOD. "There are some sicknesses," says the Report of the Lambeth Conference, "not to be looked upon as a cross to be borne with passive resignation, but as a weakness to be expelled by the power of the SPIRIT;" and it is ten times more so with sickness of the soul. Are there any here who are sitting down under their family temper? That particular weakness, I assure you, my brother, is not a cross to be borne with passive resignation, but a weakness to be expelled by the power of the SPIRIT.

Then comes the third; look at your saint again, and what is the power which you see in him or her? You see *the power of the blameless life.* Think over those who have most influenced you in the past. Are they the clever people? Are they the men or women with the most brain?

I should be much surprised if your being in church now was due solely to the arguments of some clever man who had convinced your intellect. What does draw us—what draws the children to goodness? It is the power of the blameless life of someone whom they know.

And my experience of men is this: it is the good sister, it is the good wife, it is the friend who has gone to live among the poor—it is people like those who have drawn us to goodness, if we are drawn. And remember, what draws us draws others; we shall never be strong leaders, we shall never draw others to a true and saintly life, unless we can show in our lives the power of a blameless life. I love that description of the Duke of Wellington which Tennyson gives him—

> "Whatever record leaps to light,
> He never will be shamed."

There is no grander motto in life, no grander ideal to have, than this.

And then, once again and lastly, you may say: "Well, up to now, Bishop, an Agnostic, a Secularist, might have almost given those three secrets. There are many we know who are single-minded; there are many whom we know who show marvellous power of human will; there are many we know who certainly show the power of a blameless life." And do not let us Christians, in order to put our religion in a better light, ever depreciate the virtues of those who

cannot accept it. They live in the atmosphere of Christianity, and we ought to be thankful that they do set, notwithstanding the great loss entailed by their unbelief, an example of a high-minded and blameless life. But they have not got the fourth secret. As you look round the world, you see that no one has ever left a mark on the world deep for good without the fourth—*the power of communion with the Divine.* Those who have turned this world upside down for good are those who have most firmly believed in another. "Tell me wherein thy great strength lieth;" and the saint answers back—or, rather, the people answer back for him, for he is too humble to answer back himself—his power is in daily and constant communion with the Divine. Man, after all, is a praying animal, born to pray, and no man is more of a man than when he is kneeling down and saying, "Our FATHER." Therefore my last question to men, women, and children is: Do you have daily, hourly, communion with the Divine? If not, you have lost the secret of strength. There may be some of you who have grown careless about your private prayers: you get up too late; business is driving prayer out of your lives; you never open the Bible for reading or for meditation; you are growing slack about coming to church on Sunday, and you have given up your Communions, or have made them of little account compared to what they were. I stand here and say you will

never be strong, never leave a mark on your generation for good, unless you keep up your communion with the Divine.

The power, then, of the single motive, the power of a consecrated human will, the power of a blameless life, the power of communion with the Divine—those are the four answers to the question where the strength of the saint lies. St. Andrew followed CHRIST without delay; he showed in a marked way all those four characteristics of the powerful and strong and single-minded leader. "As many as are led by the SPIRIT of GOD, they are the sons of GOD," and those who are thus led are the true leaders of mankind.

XVI

LANDMARKS FOR THE JOURNEY OF LIFE*

"Launch out into the deep."—St. Luke v. 4.

IT is sometimes allowable to take a sentence or phrase from Holy Scripture in something other than its primary meaning, if that sentence or that phrase contains some principle true for all time. Even in its primary meaning the Gospel for this day is full of teaching. What can that story of the miraculous draught of fishes mean but that the Lord of Nature has not lost control of the world which He has made, that over and over again, in discouragement, in perplexity, in difficulty, we shall hear the well-known voice say, "Cast the net on the right side of the ship, and ye shall find." The prayers for temporal blessings will be answered if offered according to the will of GOD, and in our missionary work in the darkest hour, if we launch into the deep and let down our net for a draught, over and over again shall we find our faint faith rebuked by finding

* An address delivered at the service of consecration of the addition to the chancel of St. Margaret's, Westminster.

that we cannot drag in the net for the multitude of fishes.

But the more we think over "Launch out into the deep," the more characteristic does it become of the life of man as a whole. What a deep it is upon which a babe is launched which may begin its life in this world to-day! Is life any less mysterious to-day than it was in the days of our forefathers who built this ancient church? Until we know a little more about life itself, and the mystery which lies before and after, we shall do well to speak with bated breath as to what is possible or what is not possible in that mysterious deep. Or take the boy's first plunge into a public school. There are some of you mothers, and even fathers, who know how you hold your breath as you see the little life you have tended and sheltered so carefully for the first years of life plunge into the unknown. Will his little barque live upon that great and, to him, unknown sea? Or take the next great plunge when real life begins. I confess I tremble sometimes as one young life after another plunges into the deep of this great city with its hidden temptations and its dangerous shoals. "Launch out into the deep" is, to an unknown, untried, untested soul, a command which it seems at first sight almost like tempting Providence to obey. Or take a plunge which some of you here may have recently taken into the whirl of politics—and we must never forget that this is *par excel-*

lence the House of Commons Church—is it so easy, I would ask you, in the midst of jarring factions and stormy debates, to be the strong, Christian statesman, holding the rudder of honour and probity and justice, and swept neither to left nor right by the persuasion of friend or the taunt of foe? Or look again at the deep of man's great first sorrow. One of those things which soften and uplift political life is the genuine sympathy felt by men of all political creeds with anyone, whether on his side of the House or the other, who has to launch into that deep of sorrow. We can all think of one or two this past year who have heard quite suddenly the summons, when all seemed fair and bright, and a light and favouring wind seemed to prevail, "Launch out into the deep of sorrow," and the heavens became black with clouds and rain, and they went out into the night.

And then comes the last command which awaits us all. We may do our best to forget it, we may put aside the thought, but the moment comes for all to die; that tie is snapped which binds us to the familiar world we know so well, and, whether we like it or not, we must launch out into the deep. As we watch the faces of the dead we know that they are not really lying there themselves; they have said good-bye to us; they have left the shore on which we still stand, and they have launched out, either with happy faith or trembling hope or blank despair, into the

unknown—into that unknown deep which lies on the other side of death.

Now this aspect of life and death gives a great significance to our service. In this perpetual launching into the deep which makes up what we know of life and death, is there any certainty, or is there not? Are there any landmarks by which we can steer from deep to deep in life, and, if in life, then with equal certainty in death? If not, then how can we tell but that the floods will wash us down, and, still worse, wash down with us also those whom we love? Is the babe the sport of chance as it launches into the whirl of life? Is the boy the victim of circumstances as he plunges into the life of school? Is the politician the plaything of public opinion, and has he no fixed landmarks by which to steer his often difficult course? Are we all launching into the unknown when we come to die?

And this old church which has stood here for centuries gives us the answer to such questions to-day. It stands here, in the first place, as a witness to the Incarnation. It was no mere human CHRIST to Whom men erected a church like this or the adjoining Abbey. It was to a CHRIST Who they believed had revealed GOD to men, Who had come as GOD into the realm of men, Who knew to its depths the deep into which He bids us launch, Who comes with us into the boat at every venture, and repeats again in every life the miracle which is no miracle—

"They willingly received JESUS into the ship, and lo! the ship was at the land whither they went."

Am I speaking to any here who are losing their belief in the Incarnation? Then let this old church of which we have consecrated another portion to-day warn you that you are losing your sheet-anchor. It is to an Incarnate CHRIST that the generations that are past have entrusted their children at that font. It is before a CHRIST Divine as well as human they have knelt at these chancel steps to receive the grace of Confirmation or the blessing when they were married. It is to receive the bread of life from One they believed to be GOD as well as man they have knelt for generations at that altar. And let us be certain of this: there is no safe guide except this for us or our children. It is because our forefathers believed this that they heard at each stage of their probation on earth, "Launch out into the deep," and they heard this, like St. Peter and St. John of old, from One Whom they had learnt to trust. And when at last it bade them take the last plunge, the faith and hope and love which supported them in life nerved them in the hour of death. We have the same hope, and the only hope, which they had. There is no sure strength in life, and absolutely no support in death, except the same agelong faith which has sustained the generations that are past—"JESUS CHRIST, the same yesterday, to-day, and for ever."

But has the Church any special message for those who have to launch into the deep of sorrow? And it can scarcely be by chance that the famous window, which has survived so many journeys, and the even greater risk of so long a lawsuit in days more intolerant than our own, should stand before us to-day, happily, we believe, secure for ever to preach its lessons to the worshippers who assemble here. If that picture is true, then the Pilot Who launches you into the deep of sorrow has sounded the depths of it Himself. "Behold and see," that window has asked generations, as it asks us to-day—"behold and see if there be any sorrow like unto My sorrow." I know of no answer to the suffering world if GOD did not suffer Himself; I know of no suffering too great to be borne if He did. Launch out into the deep of sorrow without fear, for there is One Who holds the rudder with scarred hand—"a man of sorrows, and acquainted with grief."

And this will be the special comfort to those whose minds and hearts are full of one who took so prominent a part in the life of this church—Mr. R. A. Hunt, churchwarden here for many years, and, more than that, a personal friend to all who have worked and worshipped here for years. And it is a comfort to those he loved and who loved him, not only to know the honour and the esteem in which he was held, which the memorial within the chancel will remain here to attest, but still further comfort to know that

they have trusted him into the hands of a living and a merciful SAVIOUR.

One word more, and the Church shall complete its final message. Have we all realised the historical significance of the Holy Communion? Why, for instance, should there be a chancel in this church, and, as far as I know, in every ancient church in Christendom? And why should that chancel receive the special decoration and the special care and honour which yours has received to-day? In the Holy Communion we seem to hear as in a phonograph the voice of JESUS CHRIST Himself. It is a mere fact of history that that service has been celebrated without intermission from the days of JESUS CHRIST down to to-day. But, far more than that, it is without dispute that the tokens of a shameful death, the body broken and the blood shed, have been enshrined in the service of the Church of which the keynote is thanksgiving. Is there any—has there been, and can there be, any—explanation for this extraordinary function unless—at any rate, to the belief of every generation of Christians the One Who died actually rose again? It is not merely His voice which we hear in the phonograph, but His voice saying something which makes all the difference to life: "I am He that liveth and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death."

"Launch out, then, into the deep," cries the old Church, "with faith in the incarnate, the

crucified, and the risen CHRIST, and you have nothing to fear." Deep leads on to deep, but there is One with you in the boat Who will never fail you, and, when the last launch comes, you will have the courage to say :

> "For though from out our bourne of Time and Place
> The flood may bear me far,
> I hope to see my Pilot face to face
> When I have crossed the bar."

Sermons to Boys and Undergraduates

XVII

VENTURES OF FAITH IN A BOY'S LIFE*

"Launch out into the deep."—St. Luke v. 4.

ONE of the things which makes this life such an extraordinary probation of character is that it is one series of launchings into some deep, one after another. Take, for instance, the little boy who has to leave home for the first time. He says good-bye to father and mother and the old servants, and the landmarks of his home disappear one by one; and as the train at last fairly steams out of the station he feels launched upon a great unknown. He has launched out into the deep. And so, when he leaves the private school to come up to Marlborough, what a launching again it is into the deep! That private school had become like a little home to him: he is called, perhaps, even by his Christian name. And then he comes up, and he finds himself, in the mass of a great school, with the sound of the ocean as it were in his ears, lost among the crowd again. What a launching into

* Preached in Marlborough College Chapel.

the deep it is again! What a venture of faith! All his individuality seems almost swamped in the mass of humanity in which he finds himself. And then in a few years Marlborough is quite familiar to him. He is in the Sixth; he is in the Eleven; his last term has come; he is quite surprised to think he ever looked on Marlborough as a great unknown deep. But again the voice sounds in his ears, "Launch out into the deep"; and up perhaps after the holidays, into the great world of the University, he has to go, again, as it were, to lose himself, again to find himself in new surroundings altogether. And so, after that, will come the deeper work—the work of life; and then more work, and more responsible work, is poured down upon him. On he goes, from deep to deep, until at last, quite suddenly, perhaps when he leasts expects it, he finds he has reached the horizon of the world. There confronts him at last the awful deep, the vast unknown, after death; and with set lips and firm faith and hands closed upon the rudder he launches into the deep of the great unknown. And you notice that in each stage these are the elements of the probation: he never knows at each stage exactly what is going to happen; he never completely knows into what it is he is launching; he never knows quite certainly whether he is right in making the great venture; and in every case he makes it by trust in a person. It is his mother and his father who tell him to go

to school at first, and through them, the Divine Person, Who speaks to them, speaks to him. When he gets to Marlborough, and especially before he leaves, he has become conscious, through these early Communions, through prayers in chapel, through studying his Bible, through his regular, boyish prayers, of a Divine Person, Who is his Saviour and his Master as well as his Friend. And at each stage it is a personal voice that says, "Launch out into the deep"; and it is in obedience to that voice that he launches out.

What is it, then, that, at this particular stage in your lives, you have to be doing if you are to be ready for the order to launch out into the next deep? In other words, what is the real, inner purpose of the life at Marlborough upon the life of the future? And I can answer that question best by asking another. To-morrow week I shall be holding a farewell service on His Majesty's ship *Discovery*, which is to start in three weeks' time for the Antarctic regions. As Bishop of the high seas, I am giving them a Bible and a Prayer-Book to take with them on the voyage, and we are holding, on Monday week, a farewell service before they start. What is it that they are doing now, as that ship lies in the East India Dock, ready for the order to go? Are they idle? Are they wasting their time? There are four things they are doing. In the first place, they are building and finishing that

ship of the soundest material on which they can lay hands. If there is a rotten plank in the *Discovery*, at any moment the mast may go overboard, or, when they are pinched in that terrible ice, the ship may crumble up. They are building it of the soundest materials which they can find. Secondly, they are studying carefully—and I know well some of the officers—all the charts : they are learning the currents, and the winds ; that so, when they launch into that unknown sea, they may be as little as possible taken by surprise. Thirdly, every day most busily they are taking in supplies for the years they will be away—supplies of food, supplies of books, to last through the long nights and the long days that will be like nights. Every day is spent down in that dock taking in supplies. And, fourthly, they are waiting for the word of command. Every man is a picked man out of the Royal Navy or the merchant service ; the whole Channel Fleet volunteered to a man to serve on the *Discovery*, in spite of the dangers and in spite of the long time away. The moment the order comes, every man, with brave face and courageous heart, will launch out into that unknown deep.

Now, I can think of no clearer or better example of what we have to do at Marlborough than what they are doing now on the *Discovery*. I would say something, and put it in such a way that not only the elder boys, but the very smallest

boys of the school, may understand what is said. In the first place, there must be no rotten plank in the ship which we are building here. It may seem like a great ocean when we come up to it from our private school, but it is only like the basin of a dock compared to the great ocean outside. It is more like a great ship-building dock than the real ocean. And if you had seen what I have had to see up in London—if you had seen the ruined lives of those who have been shipwrecked upon the rocks of temptation and passion in London, of old public-school boys, all of whom had been shipwrecked because they built in a wrong plank at their public schools, you would know why it is that I put building of the soundest material as the first essential of what must be done at our public schools. It is a lesson both to masters and to boys. It surely must give a terrific responsibility to the work of masters to know that the hurricane outside the harbour will try their work, of what sort it is; that though here it may not be discovered whether it is sound or not, the tempest will find it out; and that every term brings with it the awful responsibility of whether sound material has been put into the ships or not. And if it is a great warning for the masters of the school, so also it is for you, my brothers. Are you building—every boy can know, if he asks the question—rotten materials into this ship, which has to stand so much when it comes into the open sea? Are you getting

into the habit, at school, of telling lies, of doing scamped and dishonest work? Are you getting marks by cheating? Are you letting your minds dwell on things which you know demoralise you? Are you telling to others, or hearing from others, things you ought never to speak of at all? Such questions really mean what is being built into the character. And if there are some, now the term is drawing to a close, who know that this term has been a bad term for them; that they have learned things and done things and said things which they know their mothers would almost weep to know or to hear of, which their conscience tells them are wrong, then saw out that plank before the term is over, at whatever cost; stop the lie, get that dishonest work set right, give over the bad habit, that so the term then might show what honest, strong, sound planks have been contributed to the ship.

And if the first essential thing is to keep the answer of a good conscience, "which," as St. Paul says, "some having put away concerning faith have made shipwreck," then the second is to study the charts now, and watch the currents and the winds. What is it, even now, that is your worst temptation? It will be your worst temptation, in all probability, afterwards. What wind is it which sways your ship most? Is it the soft breeze of flattery? Or is it the great tempest of sudden temptation, or fear of unpopularity? Or is it the strong, deep, cruel, under-

current of strong passion? Watch them. Watch the currents. Watch the winds. Be ready with the knowledge of the charts, so that, as the Greek proverb says, if you "know yourself," you know where your great danger lies. Know yourself at school, and you will be able, with the strength of self-knowledge, to launch into the great deep when the call comes.

So, again, thirdly, let this be a blessed and a useful time for taking in supplies for the voyage. Sometimes even the best boys in moral behaviour forget that knowledge is power. But in real life it was never more power than it is in these days. Those of us who are conscious of the little that we know, are most aware how powerful and useful knowledge is. And therefore it becomes a religious duty to lay in stores of knowledge, to do our best to work here and to make the best of the time we have. But if knowledge is power, character is more power. There never was a time when a humble, unselfish, firm character could do more good in the world. You see, time after time, that the man—the young man, or the man in after-life—who has character has an influence over others which mere knowledge cannot give him.

And the third thing that the world is looking for, and the third thing for the want of which it is starving in many parts, is a strong Christian faith. Oh, it is a sad thing to have to stand by

the side of the dying and have nothing to say to them; to try to help some lad in the midst of temptation, and have nothing to tell him of CHRIST'S treasure or GOD'S love. It is a terrible thing to be present with the dying and have no hope to give them of a future life at all. No; the world is longing for the Christian faith as pathetically as it ever longed for it. And that boyish faith of yours, which seems such a flicker now, if you only fan it, and take care of it, and do not neglect it, but are careful about your prayers, and do not let the doubts of after days come and damp it, may warm and cheer thousands in the days to come. That little flicker of boyish faith may grow to something at which thousands will come and warm themselves, if you will keep it safe and foster it, that it may burn brightly and strongly. Bring them, then, the Christian faith, for every ship that sails from out of this harbour, strongly built, bearing with it a pure heart and a clear faith, has a usefulness and a success before it of which you little dream: and if you live to give, good measure pressed down, shaken together and running over, will be given back into your bosom.

And then, once again, and lastly, launch into each deep as it comes by the word of command. People sometimes speak of calls as if only a clergyman was called. We are all called. Life is one great series of vocations. We ought to do nothing unless we have had a call. We ought to listen

for the call. We must not launch into any deep unless the voice says, "Launch into that deep." It is the misunderstanding of that which lowers life so much. To divide up life into secular and sacred, to think that because you are not ordained, therefore you need not be religious, is the greatest mistake in the world, and it has held back many from taking Orders, because in their modesty they think: "I cannot live up to being a clergyman; but I can live up to being a lawyer or a civil servant." We are all called to be holy, we are all called to be good, whatever we are; it is a difference of function, not of moral standard. And although it is quite true that to be ordained is a venture of faith, so ought everything to be a venture of faith, in obedience to the call of JESUS CHRIST. Life, from one end to another, for all of you, is a holy thing. There is something GOD means you to do—"To this end was I born, for this cause came I into the world"—and you must try now and in the succeeding years to find out what it is. Go forward, then—go forward into the deep, whatever deep it is to which you are called. Go forward, with your ship firmly built; with an accurate knowledge, as far as may be, of what lies ahead; with adequate supplies, gained from Marlborough, which can give you so much; and in obedience to the word of command. And if you go forward like that, your life cannot help, whatever trouble may come, being a happy and a useful life. And when

death comes at last, and you are confronted by the great unknown deep, you need not be afraid. You will carry with you that sense of care and power which has seen you through the deeps of the past. "He smote the stony rock, indeed, that the water gushed out and the stream flowed withal; then he can give bread also, and provide flesh for His people." A few days ago I was with the daughter of a clergyman who was dying in a little hospital that we have in London for the clergy and their children. I went in to see her, and she looked up into my face, and said: "Bishop, I am so afraid to die. I see it coming down nearer and nearer to me. I know I need not be, but I am so afraid to die." It was one of those moments when you feel you would give all you possessed to restore courage to that dying girl. I sent up my heart in one short prayer for strength, and then I said: "My dear, you would trust me to carry you into the next room, would you not? If, weak as you are, I was told to carry you into the next room, you would trust me to do it?" "Yes," she said, "I would trust you anywhere." "Think, then," I said, "of Someone a thousand times kinder, a thousand times stronger, and a thousand times more tender than I am, Who is going to carry you into the next room." I went again later; she had passed away, but they told me that she never had fear from the moment when I had spoken in that way. With her girlish hand upon the rudder,

and a calm, brave face, she had launched into the deep.

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

"But such a tide as moving seems asleep;
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home."

XVIII

THE LINK OF PRAYER*

"In that night did GOD appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto GOD . . . Give me now wisdom and knowledge."—2 CHRON. i. 7, 8, and 10.

WHEN the Indian troops encamped in Fulham Meadows were told the news that the King was seriously ill and could not be crowned, they raised their hands, closed them together, and said, "We go to pray." And for an hour and a half, with their prayer-mats in front of them, we heard the solemn dirge of their litany as they prayed for the King. And in the evening the Christian soldiers sent a message to say, Might they come to our chapel and pray for the King there as their Mohammedan and Hindoo comrades had done in the field? And at ten o'clock the chapel was full of officers and men, praying also for the King. Now, such a scene lingers long in one's mind. And perhaps it is that which suggests to me, as the subject for the last Sunday of the school term, "What is the satisfaction for this

* Preached in Marlborough College Chapel.

universal instinct of prayer?" It clearly demands something. The wing of the bird demands the air, and the fin of the fish demands the water. What is the true satisfaction for this universal instinct of prayer, which demands something to satisfy it? And it is not an inappropriate subject to-day, because it touches everybody. Here are the boys who are going to leave, and the boys who are coming back. Here are the masters, and the parents—come from a distance for to-day and Prize Day—and the servants of the college. There is a link between us all in this—that we all pray. They may be short prayers; they may be hurried prayers, and, we know, very imperfect prayers; but we all pray. *Preces* doubtless is still sounded in the dormitories, morning by morning, and night by night. The youngest boy prays, and the oldest master can do nothing more than pray. And therefore there is this golden link which binds us all together—the golden link of prayer.

What is it which we ought to be thinking about when we pray, that we may pray better? And if I put it personally, it is only because I speak to-day, not so much as a Bishop, but as an old Marlburian, to Marlborough boys; as one who wants to pray better, to those also who want to pray better. And the first thing, clearly, to have in one's mind when one prays is the greatness of GOD. It is so apt to be taken as a matter of course that GOD hears prayer—

prayer itself is apt to be so commonplace, such an ordinary thing—that we forget what a wonderful thing it is that prayer is heard at all. I was reading this morning, in the life of a converted Brahmin, that when he was being taught as a boy his religion, his sacred prayers were taught to him in a whisper, and he repeated them back in a whisper. That, at any rate, taught him what an extraordinary mystery it was to pray at all. And therefore, if I feel my sense of awe in prayer leaving me, I look out at the starry heavens at night, and I ask myself again, Who is it that made those twenty million blazing suns, that flame through space and go on no one knows the least where? Who made them? St. Augustine said in his day, "I asked the sea, Was it GOD? I asked the mighty wind, Was it GOD? I asked the sun, Was it GOD? I asked the stars. And they cried back with one voice, 'We are not GOD: He made us.'" And when one looks out upon a sight like that, and thinks what it means, one begins to have some sort of glimmer of the greatness of GOD, of the enormous power which it means to control and hold in His hands those twenty million suns; and I cannot look on prayer, after that, as an ordinary thing. Surely, it is a standing miracle that the youngest boy, when he kneels down for his first prayer, can move the hands that move the universe! And if we believe that, nothing will ever take away the wonderful romance of prayer.

And, then, secondly, lest I should be afraid of GOD (and I well might be if that was all I knew about Him), I next look to JESUS CHRIST. I see Someone infinitely kind and infinitely attractive, Who never seems to lose patience with anyone, Who cares for individuals. He does not lose His love, as it were, in the mass, but cares for each one by himself. And I hear Him say this extraordinary and delightful thing: "He that hath seen Me hath seen the FATHER." And if I really believe that the infinite eternal GOD is like JESUS CHRIST, then I cannot be afraid of GOD. You boys here think of your mothers, or of the manly love of your fathers; but if you remember that the love of JESUS CHRIST is ten thousand times as great as theirs, and that, as you kneel down before GOD of a morning, such a GOD is a listener to you; and if He does not hear your voice, He says, "I miss my little human praise"—I ask you if there is one of us, if we really believe it, who could, except by a pure accident, miss our prayers of a morning, if such a GOD is listening to us or waiting to hear our voice?

And, then, thirdly—for up to now we have said nothing about what we are to ask for; to hold communion with such a GOD would be prayer by itself, but there is better to come—as I look up again, above my head, and above the head, as he kneels here, even of the youngest, there are, trembling in the hand of GOD, ready to fall into our hands, all the gifts we want—only

waiting for the least touch of faith. There are wisdom, courage, strength, purity, love, held ready in the mighty hand of GOD ; and, looking down on us, He says : " What shall I give thee ?" And not only for ourselves—it would be selfish if that was all—but for father, mother, brothers, school-fellows—" Ask what I shall give thee." We have not learnt the most glorious part of prayer until we have learnt that.

And therefore, at this stage, I would ask you two questions : First, are you praying for yourselves ? Are you praying for the wisdom and knowledge which you want ? " Why should I pray ?" do you say ; " if GOD wants to give it me, He will give it me." But I would have you notice that, just as the gold is GOD'S gift, but we have to mine for it ; just as the coal is GOD'S gift, but we have to dig for it ; just as the bread is GOD'S gift, but we have to sow for it and reap for it, so these gifts of GOD He expects us to ask for, by earnest prayer. CHRIST could do no mighty work in a certain place because of their unbelief. There was knowledge, there was love, and there was strength, but there was no prayerful response, and He had to go away disappointed ; He could do no mighty work. And what a terrible thing it would be if He stood in the midst of Marlborough, with all His love and power, and could do no mighty work because of the want of prayerful belief. Are you praying for yourselves, then—you who are going up to

the University, or going into the army, and leaving Marlborough this term? You want wisdom; you want knowledge; you want to be strong; you want to be a credit to the school: you must ask for the power to be. You who are going to take their place, you who are going to be prefects next term, when GOD says to you to-day, "Ask what I shall give thee," do ask for the best thing. Say, "Give me wisdom and knowledge, that I may go in and out among this people;" and GOD will give it you.

And if you are praying for yourselves, are you praying as a regular thing for others? "JESUS, seeing *their* faith"—the faith of the four men who brought their sick friend and dropped him down—"said to the sick of the palsy, 'Son, thy sins are forgiven thee.'" On my prayer-desk at home there is a thick envelope crammed with letters, and those letters are the half-spoken cries of appeal for prayer from all over London—from some whom I do not know, from others whom I do know, but all saying: "Pray for me;" "Pray for my husband lest he die of cancer;" "Pray for my son, who is in danger;" "Pray for me," says some boy, "in my temptations." And when I look through that thick envelope of a morning, then I feel this is the most delightful part of prayer, because, at any rate, it is unselfish. You are praying for others. You are taking them one by one, and letting them down at the feet of JESUS CHRIST. And the youngest

boy amongst you can do it. He can begin and have his little list, kept quite secret to himself, beginning with father, mother, school, and the work of the parish where he lives, and the Church at home ; and then the lonely missionaries, far away, who are apt to get disheartened when they are left without sympathy and without prayer. Go to GOD with it all. Just as Moses held up his hands above the battle, and when he held up his hands, Israel prevailed ; just as Aaron put on incense and ran in between the living and the dead, so to the youngest boy there belongs that priestly power of prayer for others.

And then, fourthly, it is to be—and here it is where we have something to teach our Indian friends—in the Name of JESUS CHRIST. Why "in the Name"? Does it mean simply saying, "For JESUS CHRIST's sake"? Why does a husband give his wife authority to use his name ? Because it is on the understanding that his interests are her interests ; that his honour is her honour—that his honour is safe in her hands. She uses his name because she is one with him. Do not you see that it is on that condition that we may use the Name of JESUS CHRIST ? It does mean, too, that in our sinfulness we plead His perfect obedience, His death upon the Cross ; but it means much more than that. It means that His honour is safe in our hands. When we plead His Name, it means that we are looking at the world as He looks at the world. There

are people who are very anxious to-day at the comparatively small number of those who come forward to take Holy Orders. It can be cured by one thing, and one thing only. If every Christian boy throughout England prayed in the Name of JESUS CHRIST, looking at the world as He looks at it, trying to share the beating of His pastoral heart as He cares for the lost and the strayed, then there would always be a due supply of those who were called to give themselves wholly to the service of the lost and the strayed and the poor.

And then, fifthly, if we look up and say this is too hard for us, if we ask, How can we have CHRIST'S honour completely our honour, and CHRIST'S interests completely our interests? the answer is: "My loving SPIRIT shall help you forth into the land of righteousness." There are some so foolish as to give up their prayers when they feel cold and dead; but who does not sometimes feel cold and dead? Walk by faith, and not by feeling. What we have to do, when we kneel, feeling cold and dead, is, not to get up from our knees, and say it is no good praying, but to say this: "Come, HOLY GHOST, my soul inspire;" great creative SPIRIT—*Veni Creator;* and down the HOLY SPIRIT comes, and prays in us with groanings which cannot be uttered.

That I believe to be the answer to the question, What is the satisfaction for the instinct of prayer? That is the way to be wise with supernatural

wisdom and strong with Divine strength; that it is to come down from the mountains with the light on your face; that it is to increase with the increase of GOD, and to love with the perfect heart of JESUS CHRIST. I ask you to go away "not disobedient," as we have heard in the lesson, "to the Heavenly vision." Aim at that ideal, for a life of prayer. You find intellectual difficulties sometimes, and I spend a long time in trying to explain them, but I will only say one thing: Intellectual difficulties are solved by praying, just as the old puzzles about measurement were solved by walking. Be praying boys and praying men, and the difficulties will vanish. Then there is the moral difficulty. Solomon could not pray like this late in his life. Sensual indulgence grew up like a cloud between him and GOD. "Blessed are the pure in heart, for they shall see GOD." There will be spiritual hindrances that Satan will try to weave around you to stop your prayers. But be boys of prayer and men of prayer; deepen in the life of prayer; try to catch the thought of the greatness of GOD, the love of GOD, the Name in which you pray, and the power of the HOLY SPIRIT, and you shall grow in power of prayer until it shall be said of you, "If ye shall ask anything in My Name, I will do it."

XIX

GOOD DAYS*

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the LORD are over the righteous, and His ears are open unto their prayers; but the face of the LORD is against them that do evil."—1 ST. PET. iii. 10, 11, and 12.

NOT long ago, at the conclusion of the Public Morality Council, at which all were represented, including every Christian denomination and the important Jewish community, a man well known throughout the world, between sixty and seventy years of age, who has spent his life in fighting evil in every quarter of the world, threw himself back in his chair and said: "In fact, Bishop, it is a glorious thing to be alive in the world to-day." Now I want to face with you, first of all, what underlay that layman's most unusual and unexpected burst of enthusiasm; and then, secondly, whether we have, on our Commemoration Day, gained the spirit which underlies those words. And it is interesting first

* Preached in Marlborough College Chapel on Commemoration Day, Sunday, June 30, 1907.

to ask and answer the question, What underlay those words? What made a man, an experienced man, a man known throughout the world for his level-headedness, trusted for advice by everyone —what stirred him that day to throw himself back in his chair and say those words? It was because, for the first time in London, as we looked from end to end of it, as the smoke seemed to clear, for the first time we saw, obviously, the forces of good beating back the forces of evil. In the confusion and the turmoil you cannot see always which way the battle is going. But as he looked back (and experts agree with him) and saw that London is a different place to-day, even from what it was fifteen years ago; as he saw that London is safer for boys and girls than it was; as he saw that we have got the Christian opinion of London so concentrated now that nothing can live before it, no evil play can last a week, living statuary must go if Christian London says it must—it was that which stirred him to utter those words: "It is a glorious thing to be alive in the world to-day." And what we see in London we see also and hear from all parts of the world. The army is a different place. The pure tide of boyhood, poured for years out of the great public schools of England into it, has not been poured in vain. From end to end of Christendom—and our reports come in from every part of the world—the forces of good are conquering the forces of evil. It is becoming

everywhere, as it is in a good school, bad form to be bad. And it was that, again, which stirred my friend to say : " It is a glorious thing to be alive in the world to-day."

Or if you take another side, the positive side of charity—and I take London first—you find no cripple to whom some helping hand is not held out. It is impossible to count the agencies for good carried on by the different denominations, but all under the captaincy of JESUS CHRIST, for the good of the people. We have nearly two thousand clergy working in London, and fifty thousand unpaid Church-workers in North and East London alone ; and a thousand girls of the wealthier classes in a guild for service among the sick and the poor and crippled children. Almost every school in England has its Mission, as Marlborough has its Mission in Tottenham. And when you watch—and it requires to be at a point where you can see it all—when you watch this army of GOD ceaselessly at work, when you see that there is hardly a cry from a poor child in the poorest district of North, South, or East London that is not heard by the Church to-day, I echo with my friend his expression of joy in life : " It is a grand thing to be alive in the world to-day."

And I ask, on Commemoration Day, as I am bound to do, even if I was a stranger to Marlborough, What part has Marlborough played in all this ? It is quite true that we are only one regiment of a great army corps, but we can thank

GOD to-day, and be proud of the part that Marlborough has been allowed to play in the great battle, of the part that Marlborough has had in turning the scale. People often have no knowledge that I myself am an old Marlburian. But I have had it said to me, quite frankly, in both the chief Universities, which I know; more than once in Woolwich; in many professions, the chief members of which are my friends: "We like your Marlborough boys." Or, if they do not know that I am a Marlburian, they begin: "We like Marlburians: they are simple, they are straight, they do not gamble, and they do not drink; and we can trust them, and they are good fellows." I hear it from all quarters. And therefore we can feel very proud to-day that, under GOD, our glorious school has taken a real part in purifying the life of our generation, and in turning the scale of the great battle in the critical hour.

And that gives me all the more force when I appeal to you to stand by us still further. It would be nothing less than a personal disgrace to every Old Marlburian in the heat and thick of the battle to-day if it were found that a Marlborough boy had touched, even with the tip of his finger, the iniquity which we are seeking, and with success, to remove. Nay, more than that: we are justified in expecting that the youngest Marlborough boy will, in his day and in his generation, and according to his power, spring into the breach and stand by us in the battle.

We want to have it said, as it is beginning to be said : " A Marlburian has entered our office, then you can trust him." " A Marlburian has come up to our college, then we know he will help on what is best in the college." And if the Marlborough of to-day rises to these glorious traditions it will more and more turn the scale.

> " It may be, in yon smoke concealed,
> Your comrades chase e'en now the fliers,
> And, but for you, possess the field."

And that brings me to ask, in the second place, What is it which underlies not only what my friend said, but what is stated in the Epistle for this week, " He that will love life and see good days " ? What is the secret of this love of life, this feeling that every day is a good day, or ought to be a good day, that it is a worthy thing to be alive ? It is easy enough in the summer term at Marlborough to feel life worth living, and the summer days good days ; but what you want is something that will make you feel this at fifty, sixty, or seventy—what you want is something that will keep the heart keen, and the spirit keen, right on to the end, till the days of earth pass on into the days of eternity. And, therefore, I ask with you, on this happy and yet solemn Sunday, What are the secrets of a joy in life which nothing else can either give or take away ?

And the first is a genuine love of what is good. That seems so easy to say, but, as a matter of fact,

we know perfectly well that this is exactly where the struggle lies. Evil has a kind of specious glamour and attraction which leads boy after boy and man after man away. And yet good is the only one permanently attractive thing in the world. The only men that I have found, in my ministerial work, to hate life, who are loathing themselves as well as their past, are those who have been lured away by the specious attraction of what is bad. Badness, after a time, is not merely wrong, but it is dull. It is so nauseous that the man who has immersed himself in what is bad begins to loathe life, and to loathe what he does, and to loathe himself; whereas the boy or the man who has given himself to what, at first sight, seems the comparatively dull thing, finds in it the permanent attraction and joy of his life. I remember so well that Dr. Farrar, from this very place, used to tell us the famous old story of the two figures which once appeared before a youth—the attractive, alluring figure that led him down the path of pleasure, and the dull, unattractive figure that pointed to the path of duty. And even to this day I remember how, with a word-power which I would not attempt to imitate for a moment, he narrated how that dull, unattractive figure at last flung back the veil, and there was the face of immortal and eternal loveliness. And what that old-world story taught is true to-day. The men who love life, and see good days, they love what is good.

They *love* it. And they love it more every day. And you, my brothers, must begin here to love what is good. You cannot expect to love what is good in after-life if you do not try to love what is good here. I like the motto which you have put up under our old hero Mr. Bull's medallion*—"They who hunger and thirst after righteousness." We cannot always attain to goodness, but we can hunger and thirst after it, we can aim to have it. And I give it to you, as the first element of a permanent love of life, to try to love, with all your soul, what is good.

Then, secondly, you must have—we must all have—a love of human nature—that is to say, a love of the men and women, the boys and girls, who inhabit this world. It must to be the right love. There is a miserable parody of love which is the wrong love. But to have a permanent love of life there must be a permanent, disinterested love of those dear children of GOD whom we call men and women, boys and girls. And the men who have this to the end of life, all of those who to the end love life, are not thinking of themselves: they are forgetting themselves; they are not aiming at having good days—they get good days by thinking of good days for others; they love to see before their eyes men and women, boys and girls, growing purer and healthier and happier as they try to work for them.

That is the second element of a joy in life.

* In the chapel.

And with that, thirdly, must go—and you will, perhaps, smile at this—a sense of humour. Laughter and tears are very near together in our human nature. And I never yet saw a successful missionary in a slum, any more than a successful leader among his fellows, who had not got that delicate sympathy with joy and grief, laughter and tears, that we call a sense of humour. You must pray for it, as a gift of the HOLY GHOST. I am certain that without it no really useful work is done, and no permanent love of life can be attained.

Fourthly, you must have a belief in GOD. You cannot love life, and the days are not good, unless you believe in GOD. There is too much sin in the world; there is too much apparent injustice; there is too much iniquity; you see too many whom you love die before your eyes. Unless you believe and learn that all things work together for good to them that love GOD; that there is a kind and loving FATHER behind everything; that He brings good out of evil, and uses our sorrows and disappointments to help our characters and to train us for a better world, you cannot love life. And it must be GOD revealed in JESUS CHRIST. There is a religion to-day which is not the Christian religion. It is not the Christian religion to believe only that there was a good man named JESUS CHRIST, who died so many years ago. The Christian religion consists in a belief in the sacrifice of GOD—that He cared

enough to come Himself; that He cared enough to suffer Himself; that He bore the pain with that poor man dying with pain; so that a little child could say, as she did to me the other day when she had to lie on her back for two years: "It is an honour, Bishop, to share GOD'S pain." And, therefore, do make the most of those prayers of yours; when *Preces* are said in the dormitory, let there be real prayers. As you turn over the pages of the New Testament, fasten your whole soul on to them, and take in what you read. Make a reality of these chapel services, and at the Communion pray for grace and strength and love and sympathy, and you will go out from Marlborough with the one thing the world wants—a living, burning, loving faith.

And then, lastly, you must work for GOD. It is not enough to believe in Him. What made that fighter whom I have quoted say, "It is a glorious thing to be alive in the world to-day"? The fact that he has fought for fifty years for GOD. He has encountered much opposition, but he has fought on; and it is because he has fought on that he enjoys the victory. And, therefore, as you go forth into real life, you must fight on. You must have something of the joy of the happy warrior

> ". . . Who, if he be called upon to face
> Some awful moment to which Heaven has joined
> Great issues, good or bad for human-kind,
> Is happy as a lover, and attired
> With sudden brightness, like a man inspired."

Go forth, then, Marlborough, to continue your glorious work. Let the masters never think it waste of their lives to send such men out from Marlborough into the world. The men who devote their lives to such a school as this are, I believe, some of the greatest benefactors to the world. Help us, also, you parents — mothers, fathers, sisters: you have to work for Marlborough; you are part of Marlborough. Let it never be said that the lessons learned at school—as it has, in individual cases, been said—are unlearnt at home. Let home work with school. And you, young brothers, aim at being men such as I have described—aim at loving good; aim at loving human nature; aim at a delicate and never-failing sympathy; aim at believing more in GOD revealed in JESUS CHRIST; aim at working for good while you live. And if you do, there will be no fear about your joy, for the joy you have at Marlborough will pass on into the joy of later life, and the good days which you have here will be like the path of the just, "a shining light, that shineth more and more unto the perfect day."

XX

"ALL THINGS ARE READY"*

"Come, for all things are now ready."—St. Luke xiv. 7.

EVERY year I feel that the tie between me, as an Old Marlburian, and this school seems to tighten and strengthen. I try to come, as you know, once every year to preach to you. Every year at Oxford, and generally at Cambridge, I see the freshmen who have come from Marlborough—some twenty or thirty every year. Every year in London I find my appeal to the Old Marlburians to stand by me in my work is more and more responded to. We are forming a body, called the London House Workers, of old public-school boys in London, and when I say to an Old Marlburian in London, "You are an Old Marlburian; you must stand by me," not once has he refused. And therefore I do long, and, indeed, have prayed very earnestly, to give you a full message; that is to say, to speak from my heart right into yours. We know that the Holy Spirit can do anything, and He may take

* Preached on Commemoration Sunday at Marlborough, in the College Chapel, 1909.

the weakest words, and with those weak words alter a man's or a boy's life altogether. And therefore I have been guided, as I think, to this pregnant invitation, "Come, for all things are now ready." Why does that seem to me to be the special note for to-day?

First, because it gives us the true attitude of GOD towards man. Reverent as you try to be, and outwardly certainly are, it is difficult—is it not?—to keep your minds always attentive in chapel; it is hard—is it not?—to prevent prayer becoming formal, however careful you are to kneel down and say your prayers. Now the conviction which really alters life, if it could only be brought home to each one of you this morning, from the Senior Prefect to the smallest boy, is this: that GOD knows each of you by name; that He lavishes upon each of you His love; that, whereas the most devoted head-master finds it hard to know by name every boy in the school, GOD knows by name every boy in the school, and misses every boy's voice if he forgets to pray. Remember, that when we read in the Epistle to-day, "casting all your care upon Him, for He careth for you," it means boys' cares among others, and *all* boys' cares, from the smallest boys who have lately come to school to the oldest one, who is thinking sadly at the end of this term of leaving Marlborough. And therefore this invitation gives us the real attitude of GOD: "Come," "Come and pray to Me,"

"Come and rejoice with Me," "Come and work with Me." If once we do believe we are kneeling before a loving GOD, Who loves us with an everlasting love, the chapel is a different thing, the prayer by our bedside in the dormitory is a different thing, from what it used to be. It makes the whole difference if we feel, in reply to our prayer, a loving Hand, as it were, upon our forehead, and we have received the FATHER'S blessing before we start the day's work.

And then, secondly, it gives us some idea of the cost of the feast which has been prepared. Thank GOD, none of us in Marlborough are accustomed to say, "Is life worth living?" We enjoy life. We enjoy it here, and we enjoy it afterwards. But have we all taken in the immense trouble and pains that GOD has taken even to prepare our natural life? Just think of the millions of years this world was preparing! Just think of the careful way in which some Unseen Hand has wrapped seventy millions of miles of atmosphere round the world, to prevent friction and make life possible; has placed our little home near enough to the sun to be warm, and not so near as to be scorched; and has taken all this trouble in order to be able to say to every child born into this world, "Come," "Come," "Come, for all things are now ready." Think over, then, the cost of the preparation, and the care which GOD has taken with the home He offers to His children. But if that is

true of the natural life, which we rightly enjoy here so much, think also what is the cost of the Confirmation of the single boy that will take place after this service! It has taken thousands of years of the most careful preparation on behalf of GOD to make that Confirmation of that one boy possible. There is all the preliminary preparation for the great Incarnation. Do not be puzzled, as some of us used to be, about other religions, by people saying, "Well, other religions may be true"; so that, unintelligently, perhaps, we think our religion is not true, or no truer than others. Other religions, like Buddhism and Confucianism, are preliminary rays of the coming dawn. There is only one true religion; in a sense, there is only one religion. But all these preliminary rays of the coming dawn display the patience of GOD, Who was preparing the world for the Incarnation. There was a similar preparation going on among the Jews, also leading up to the great event of the world. Have we realised even yet what the coming of the SON of GOD to this earth really means? The awfulness, and yet the joy of it, that the SON of GOD should Himself visit this little place! But even after the Incarnation a Confirmation was not possible. We are told that the HOLY SPIRIT was not yet given, because JESUS was not yet glorified. There was the Ascension, then the opening of the heavens again, and down through the open heavens, with the sound of a rushing, mighty

wind, and tongues of fire, came the HOLY SPIRIT. But again, how is the news to reach those distant islanders in barbarous Britain? There was the Church to be prepared, the Divine Society, and all these things had to be carefully thought out and planned and carried out by GOD before the young brother can be confirmed this morning. And what I shall love to say to him—in fact, I do say to him now, because what I say to-day is equally his Confirmation address—is, "Come!" GOD says to him, as He said to those confirmed here not long ago, "Come, for all things are now ready." Before, then, we lightly cast away this tremendous invitation, do let us remember what it cost. When you see a man, perhaps an old public-school boy, give up all he learned at school for Sunday golf—when you see him no power, no witness, in the outside world, no help to us in London—you know quite well that he has not realised what it cost when he was told, "Come, for all things are now ready." Behold the Lamb of GOD, and what it cost Him to take away the sin of the world.

And then, thirdly, there is—of course, we cannot hide it—the awful warning of the loss or the rejection of the offer. I was talking at a great public dinner not long ago to another old public-school boy—not of this school—some ten years older than myself; and he was saying, what I think to be so true, that we remember very clearly in after-life what takes place at our school. He

—a man, I suppose, of sixty—said: "The things that were said to me at Harrow, the things I did at Harrow, are all clear to me now, and they are affecting my life now, quite distinctly, in what I do to-day." Pause, then, before you think, "Well, it does not so much matter about my school-time; I shall have a chance afterwards; I can be religious afterwards." I do not say for a moment that you may not unsay the refusal at Marlborough at great cost and pain afterwards. But it will have then to be a turning round of the whole life; it will be a totally different thing from the life and the joy and the service of the boy who hears at Marlborough, quite openly and quite plainly, from Heaven the invitation, addressed to himself, "Come," "Come, for all things are now ready," and who obeys it. What, then, is it a call to? I think you will find, when you think it over quietly, that it is a call to communion with GOD, a call to joy, and a call to service.

(1) A call to communion with GOD—that communion is not all on one side. It is one of the great comforts of being a Churchman that we believe in GOD'S visible response to the child's prayer. Do you remember what the Prodigal Son was given when he came home? I am never tired, in the great London Missions, of pointing out what the Prodigal Son was given when he came home. He was given six things—the father's kiss, and the robe, and the ring, and

the home, and the feast, and shoes for his feet—all the things that the father could think of to make him quite sure that he was forgiven, and that he loved him.

Now, do not you see that in the Church we have all these things given us from the FATHER? The FATHER'S kiss. That is why we have the outward signs—the outward signs to assure us of love. When you are confirmed, and you feel the hand laid upon your head, it is the outward sign of GOD'S blessing. The robe: "As many as have been baptized into CHRIST have put on CHRIST." The ring—the oldest name for Confirmation: "Grieve not the HOLY SPIRIT of GOD, wherewith you have been sealed unto the day of redemption." The home: we have got to try and make the Church a better home than it is. Thank GOD for the Church of England Men's Society and the Marlborough branch of it. We have got to try and make the working-men and the other men in England—all working-men of every class—realise that the Church is a grand brotherhood, which they have never realised before. The feast in the home—the Holy Communion; and shoes for service, because every man and woman in the Church was meant to be a worker for and with GOD. And therefore we are called to a life of communion with GOD. We, on our part, pray to GOD; He, on His part, in return blesses us, and gives us His six precious gifts.

(2) And it is also a call to joy. "Joy in GOD, whatever happens," was the title of our last London Mission.* And I tell you, after what I have seen in East London, it is possible to have "joy in GOD, whatever happens." You cannot mistake it. In the person who has a belief in the love of GOD; in the person who believes that, after all, sad as a trial is, they can bear it if they think of the golden gates; in the person who believes that he has our blessed SAVIOUR and the comfort of the HOLY SPIRIT with him through everything, you see something which the world can neither give nor take away, and that is "joy in GOD, whatever happens." And you are called to joy in GOD. The time will come when these dear fathers and mothers round you will be called away. The time will come when you will have to face, as all of us have had to face, trial, disappointment, sorrow. But this joy is a real, living possession, which can never be mistaken for anything else, to which you are invited when GOD says: "Come, for all things are now ready." Joy in GOD, then, whatever happens. Look straight into the light, and you will always have the shadows behind.

(3) And then, thirdly, it is a call to service. Get someone to give you, and read it in your next holiday, a book called "Co-operation with GOD," by Dr. Robinson. It is quite a small,

* See "Joy in God." London: Wells Gardner, Darton and Co., Ltd.

cheap book. He tells us there not to be afraid to say, "GOD wants me to help Him"; and, as a matter of fact, it is working with GOD which gives the nearest and closest sense of His presence. "Rejoice with Me, for I have found the piece which I had lost." We all want to hear that said to us. But only those rejoice with GOD who work with GOD. And therefore it is surely something to stimulate and fire enthusiasm to realise that every child of GOD, whether a boy of the school or a visitor, has GOD looking to him to help Him. With all this work waiting to be done—our work—He says, "Come, for all things are now ready." Come—accomplish all this; it is waiting for us to do it together. I suppose that each generation thinks there is a peculiar crisis and opportunity in its time; but when you look round to-day, there really never was a time when there seemed to be such a chance for a great school, and for every member of it, to "come to the help of the LORD against the mighty" as there is to-day. Take, for instance, this great change between now and thirty years ago. It was very difficult thirty years ago for us to believe in our religion against what we were then told was the united voice of science. There is no such opposition to-day. The whole tone of science has altered. Now we are told, "If you see a thing, it is sure not to be real." And the voice of science, quite as much as the voice of religion, says:

"The things that are seen are temporal; the things that are unseen are eternal." It is far easier for the boys of to-day, when they go out into the world, to keep their faith. Then, take the tone of the Universities. I will venture to say that thirty years ago it was unknown that sixty undergraduates should take a mission during the vacation. And yet that happened only lately. And when you go up to Oxford or Cambridge, if you go there, you will find everybody waiting for you, a sphere of work waiting for you, an atmosphere ready for you. There will be no excuse if you do not throw yourself into the right set. "Come," GOD says, "for all things are now ready for your co-operation at the Universities." Or take great London. Bishop Creighton said: "After all said and done, the English people are the most religious in the world." If you go to Russia, you find a great difference. What a confidence the aristocracy of England have in the Church compared to what they have in Russia and Paris! What a difference between the bitterness of the working classes against the Church in Paris and the kindly tolerance of it, and often much more, in the great slum districts in London to-day!

"All things are now ready." The question is as to whether we ourselves will rise to our opportunities. If you read Mr. Masterman on "The Condition of England," the country has just reached a crisis. Either we shall lose our

Sunday; we shall lose what hold we have on the great population; or, if Marlborough and every boy in it will stand by our side, we shall win a victory such as never has been known in the world. Or take far China and Japan. China and Japan are looking towards CHRIST to-day in a way they never have before. Mr. Mott, the great American missionary, who knows every quarter of the Mission-field, the secretary of the Student Volunteer Missionary Union, whose grand motto is, "The evangelisation of the world in this generation," gave us a lecture in the Albert Hall on the strategic points of the Mission-field. The door is standing open all over the world for Christian work to-day, which at any moment may be shut.

It is, then, from my heart that I, in the Name of GOD, say: "Marlborough, come!" "Come, for all things are now ready;" "Everything is prepared for you." What I long to see is this dear school leading the whole of the public schools of England in the new movement. We want a clearer, a more definite, religion among our public-school boys. It is the vagueness of it which makes it so feeble in the battle. I do not mean narrow-mindedness, or bigotry, but a clear, definite belief in GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, and the religion which they have given to the world. And if only Marlborough will throw herself into the movement more and more earnestly, begin-

ning with her own Mission, she will lead the van. And as with the school, so with each boy in it, I never ask you all to be ordained—you know that —though I hope more and more Marlborough boys will be. But it is the kind of men who are going to be sent out in the Indian Civil Service, the kind of men are who going out to the banks in Shanghai and in Japan—those are the men who are going to settle the future of the world. And if, therefore, every boy, from the oldest to the youngest, listens to the great invitation to-day, to communion, to joy, and to service, then the future of Marlborough will be like the path of the just, a shining light, which will shine more and more unto the perfect day.

XXI

EVERY GOOD GIFT*

"Every good gift and every perfect boon is from above, coming down from the FATHER of Lights, with Whom can be no variation, neither shadow that is cast by turning."—ST. JAMES i. 17 (R.V.).

I HAVE thought a good deal, and, I am not ashamed to say, prayed a good deal, over what message to give you at Cambridge. Each visit to me is a spiritual event, for which I must answer at what the Prayer-Book calls "the dreadful day of judgment," for nowhere do I feel a greater sense of responsibility for good or evil than when I am preaching to a congregation as at Oxford or at Cambridge.

And the special responsibility lies in this: Undoubtedly during their time at the University men's minds are in a state of flux, and men's characters are in the making in a way in which they are at no other period of their lives. At school, to a large extent, we carry on the traditions and the teachings of home; we take things for granted; we do not examine into the grounds

* Preached in the University Church at Cambridge.

of our belief. What we have been taught by "our mother Eunice, our grandmother Lois," goes with us as a rule to the end of our school life. In nearly every public school to-day boys are rather shocked if other boys do not at least "say their prayers." The tone of nearly every sixth form in every school in England is very strict in its moral standard and very stern in its views of life—and thank GOD that it is so.

But at the University all this is changed. I am only putting into abstract truth what I have heard in the concrete from literally hundreds of boys in the last twenty years. Not only do they find their faith openly questioned and debated; not only do they sometimes find the cleverest "don" in their college an avowed agnostic (though, thank GOD! they find many others devoted Christians); not only does the very philosophy they have to read for their schools seem very much in conflict with the New Testament, but their old moral ideas are thrown into the melting-pot, and the assumptions which underlie them questioned, and even denied.

Some men come up to the University with vocations for Holy Orders; they leave it, not with a vocation for schoolmastering or the Indian Civil Service (which it is quite possible to have), but having in desperate uncertainty drifted into any respectable profession which will save them from a moral or religious decision; they come up believers, they leave sceptics; they come up with

a good boy's shy ideas of what is right, and they leave sometimes uncertain upon what the fundamental distinction rests which divides right from wrong.

And yet with others it is just the other way. The University makes men of them. They are boyish, even childish, in character when they come up; they leave the University thoughtful and discerning men. They have believed "on authority" before; they believe by conviction now. The very arguments they have had with the sceptical friend have strengthened their own faith; the necessity of facing the assertion that man cannot live a strictly moral life has shown them the hollowness of the contention; the University, with its manifold opinions and ideas, has been the very preparation they needed for the great world into which they were about to plunge, and they thank GOD all their lives for what they learnt in their Cambridge days.

And, at any given moment in their short three or four years, it is being decided which way the battle is to go. No word spoken anywhere else in England has a chance of going so far, so long as it is spoken simply and in earnest. And the question which we have to face on this first Sunday of what will be the last summer term for a good many is this: What are the fundamental truths which make the difference? What are the elements which, cast into the melting-pot, make the whole difference as to what it turns out?

In other words, what will make your time at Cambridge a blessing and not a curse to you for the rest of your days ?

(1) And the first thing, undoubtedly, is a belief in GOD.

I chose this particular verse because I know what the summer term at Cambridge is like—the long summer days, the many groups in white flannels playing lawn-tennis, the beautiful backs of the colleges at their best, the hum of life, the sheen of happiness in the life of the place, which lights up no other term. At no other time do we appreciate more the force of Browning's often-quoted words :

"How good is man's life, the mere living!
How fit to employ
All the heart, and the soul, and the senses for ever in joy!"

Now the question is, Do we believe in GOD about all this ? Does GOD come in at all ? The writer of this stately anthem—for, indeed, it sounds like a beautiful piece of music—did : "Every good gift and every perfect boon is from above, coming down from the FATHER of Lights, with Whom can be no variation, neither shadow that is cast by turning." The picture before his mind is perfectly simple, perfectly plain, and perfectly sane. There, at the centre of all things, is GOD, the FATHER of all living spirits, the Fountain of all life, the Source of all love, Who in His absolutely unselfish desire to spread happi-

ness, and, in spreading it, to taste Himself the happiness of possessing loving, trusting, grateful sons, has said, "Let there be life," "Let there be light;" and there is not one of us who is alive to-day who does not exist in virtue of and through the power of that word.

So far there is nothing in this picture which is the least inconsistent with anything that has been discovered in nature or in human nature; "that life comes from life" is, as far as I know, as much the commonplace of science to-day as it was at the close of my own undergraduate days six-and-twenty years ago.

But his conception does not stop there; the giving is not a past act done once and for all, but a continuous, day-by-day process, as JESUS CHRIST Himself seemed to teach when He said, "My FATHER worketh even up till now, and I work." Daily every kind of good gift and perfect boon is being poured down from Heaven: the golden sunlight, the warm and luscious air, the gift of health, what we must still call from any scientific point of view the entirely mysterious gift of sleep, the warm friendship, the father's care at home, the mother's love, the pure joy of happy sisters, and perhaps some day the perfect boon of a woman's love—all these given daily, given from a FATHER to a son. And above and beyond these gifts, the gift of grace granted long ago in Baptism, supplemented and fostered all through school life by many an answer to a boy's prayers,

many a whispered word of comfort in a boy's temptations, an added gift of strength over a head meekly bowed in some school chapel at Confirmation, a further gift waiting (if not asked for and received) at the Communion in the College chapels of to-day. And all given without any break, not according to whims or fancies, not the chance gift of some fickle power, to be propitiated, but steadily and faithfully given, as the sons will receive it, from One with Whom there can be no variation in the steadiness of His love; and no shadow, except the shadow cast by sin, or apathy, or indifference, to disturb the quiet glow of His Divine and Fatherly energy of goodness. That is the summer term at Cambridge as it would have been described by St. James.

And who shall say—who shall dare to say—that it is not the true one? It is the true one, unless JESUS CHRIST was either deceived or a deceiver, for it was from JESUS CHRIST St. James had learnt his lesson, and the first question on which everything finally depends for your usefulness in this world, or your happiness in the world to come, is whether you accept that picture as a true picture of your life to-day.

(*a*) Some, of course (but I honestly believe only a few), will deliberately reject it on intellectual grounds; to such I only do not speak to-day because there is no time to speak effectively. To go into the whole question of why we believe in GOD, from creation, from con-

science, from history, from the New Testament, to show in detail how the New Testament has stood the strain of fifty years of criticism, and why we can take its message to-day with the old confidence, would clearly require not a short sermon, but a course of lectures; and there are many in this congregation who could give such lectures with a force and ability and learning to which I myself make no pretence. To such I would only appeal as one who has faced in his own soul in private every doubt which I think it is possible to have about the Christian faith, and who has had to listen on public platforms in the open air to every kind of sceptical argument; and I can only, as a living witness, bear my testimony that I believe to-day twenty-five times more strongly than twenty-five years ago; that after watching the "Gospel in Action" for these twenty-five years, I am convinced that it is the only key which unlocks the complicated problem of human life, the only source of strength as we face the noonday battle of our lives; the only hope in a world of dying people, and the only bridge of sunset over which the old man's feet may walk serenely into the eternal day. Do not, then, be in too great a hurry to make up your mind against the Christian faith. "A little philosophy inclineth men's minds to atheism, but depth in philosophy bringeth men's minds about to religion," says the shrewd observer Bacon; and if you knew the number of men who

long for their faith at thirty who lightly threw it over at twenty you would trust more to the great promise which has cheered hundreds through their days of doubt—"They that will to do the Will of GOD shall know of the doctrine whether it be of GOD."

(*b*) But for every one who, on intellectual grounds, has decided against the Christian faith, there are nine who are losing the joy and spring of a belief in GOD by spiritual and moral slackness. Nothing is more striking as a difference between the University and a good public school than the absence at the University of a sense of individual responsibility.

A captain of a house, a monitor, a prefect, or the captain of the school eleven, is a very responsible person. He may even take himself too seriously, but he is right to take himself seriously. He feels and knows that his example tells at every point; he is trusted by the masters; he is looked up to by his fellows; it is noticed if he does not say his prayers, or go to the Communion, or if he falls short of the standard of moral rectitude expected from him by the public opinion of the school. He comes up to the University, and for a time becomes practically no one; he is just an undergraduate. There are, of course, the college rules to observe; a certain amount of chapels to keep; he is tried for the college teams, or sampled if he is any good as an oar; but he is practically left to himself, and the sense of

responsibility which has borne him up so long falls off from him.

What is wanted to steady him and save him? A belief in GOD. A clear, definite conviction that he is as important as ever to GOD; that GOD has not forgotten His son; that his influence in college is just as important as his influence at school; that "the life that he liveth he liveth unto GOD;" that these years at the University are just as epoch-making really as those last years at school. What you want is to come back to GOD; you have simply drifted away from Him. Come back to your regular prayer again, and pray as seeing Him Who is invisible; come back and keep again the resolutions you meant to keep in the school chapel when you were confirmed; come back to your Communions!

We have been sounding the "Call of the FATHER"* all through the great East London district during Lent. Listen to the call of the FATHER yourself. GOD knows you, loves you, cares for you, longs for your love, and while He still continues to make His sun to shine on the evil and on the good, and sends His rain on the just and the unjust, He is still hoping for the full response of the son to his FATHER's call.

(2) And if the first essential is a belief in GOD,

* See "The Call of the Father." London: Wells Gardner, Darton and Co., Ltd.

the second is what really springs from it—a clear, strong, whole-hearted soundness on the moral question.

The Devil, in whom I am still old-fashioned enough to believe, is extraordinarily clever. He manages to invest vice, which in its real character is very tawdry and vulgar, with a romance and glamour in youth which has led away thousands; he has on his side, of course, the hot passions of youth, pleading and struggling to be satisfied, and, on the other hand, the path of duty is made to appear very dull, very prosaic, and very monotonous. I may be even speaking to some who just for the first time are listening to the voice of the siren, whose feet are just for the first time being dipped into the apparently crystal stream of what is called "life," but which is indeed the bitter waters of death. If you do not want to make this summer term a hideous mockery, stop in time. This is not your true self; this is not the man your mother thinks you, or your sisters love. That friendship is degrading, effeminate, lowering; it is dragging you down; it is making you despise yourself. Others would despise you if they knew. You will wake from the false dream with a bitter shame in your heart and a stain upon your conscience; you will lose the surest sign of a pure heart, the brightness and the merriment of a soul at peace with GOD.

(3) And if the first element needed is a belief in GOD, which affects and moulds and governs

every day, and the next—as the result of it —a rendering of GOD'S gifts back to Him in a life of moral "soundness in the presence of you all," we must place as the third the sense of corporate fellowship in the kingdom of GOD.

I rejoiced on my last visit to Cambridge to speak at the starting of the Church Society for the University. It was started in nothing but the most friendly spirit to existing associations, but what it sought and seeks to do is to give a greater sense of brotherhood and fellowship to those who, being brought up in the Church, want to help one another to lead a Christian life, according to the practice and teaching of the Church of England.

Nothing is wanted less than any wholesale breaking down of the reticence of young Englishmen on the matters in which they feel most deeply, but, on the other hand, no one can deny that the shyness of Englishmen on religious matters is carried to a morbid and even ridiculous extent, and that, of religious bodies, the Church of England in a University suffers most from the lack of consistent and corporate witness among its members. Let us be honest with ourselves. Do the elder members of the University, even those who are in Orders, help the spiritual life of the juniors to anything like the extent which they might? I know that numbers of them try to do so, but not all even think of it; and even

those who do try to do so are defeated by a lack of openness or response which would have been impossible in the early Christian Church. What a pity and loss it is that the fellowship is not greater! Over and over again at Oxford have I induced some undergraduate to go and talk over a spiritual difficulty, concerning which he has consulted me by letter, with the head, or the chaplain, or the dean of his college, from whom I knew he would find help; and he has come back astounded at the readiness, and the sympathy, and the kindly wisdom which he has found the moment he asked for it, but which was barred away from him by a frost of reserve on either one side or the other.

And if that is true of fellowship between elders and juniors, it is also true of fellowship between undergraduates themselves. There must have been some great reason for CHRIST forming the Church, for it was to this, as has often been pointed out, to which He directed so much care, thought, and energy when He was on earth. We ought to make a thousand times more of the Church idea than we do; we ought to stand shoulder to shoulder far more openly than we do for our common faith; we ought to revive the life of our college chapels, as members of the Holy Catholic Church, and range ourselves under the motto which East London Churchmen so well understand — "One LORD, one Faith, one Church." Such a true and noble

fellowship would have an immense effect in making our time at Cambridge what it ought to be.

(4) And that brings me, lastly, to the fourth essential element in the faith of a man at the University, if he is really to leave it to do a man's work in the world—these gifts received from GOD are only received to be *held in trust.* It is incredible, absolutely incredible, that the handful of men who enjoy the richness of GOD'S gifts at a University can be given them merely for themselves. Is it possible to contemplate Cambridge apart from East London, South London, Africa, or the Congo? To a believer in GOD it is *impossible.* GOD has no favourites, and there is no way of keeping your belief in an entirely good and loving GOD, unless He means His reservoirs to overflow, unless He gives to the whole human race, indirectly if not directly, and unless, while He pours His blessings down upon one place, and seems to neglect another, it is only in seeming, because, while He gives to the one, He is really giving, unless we scandalously neglect our duty, also to the other.

The millions of the poor in our great cities cry to GOD as much as ever for faithful priests, for laymen full of faith and good works, who shall work among them, who shall minister to them some of the gifts they have so bountifully received. And long experience shows that there is no full happiness in life except in freely passing on

what has been freely received; that, as Keble so beautifully says—

> "Those only who forget to hoard
> Have learnt to live."

I must say that it is not creditable to the Church at large that there should be lying at this moment at Fulham twenty-six letters from twenty-six clergy in the large and growing districts of London asking for curates, and that I should have none to send them.

We must really face quite frankly whether we still believe the Christian faith or not, and if we do, whether we have or have not the courage and the manliness and the simplicity left in us to proclaim it. It is a question which concerns us all. The Bishops must ask whether they are leading the Church with the self-sacrifice and energy requisite to stimulate others; the professors and tutors of a place like this must ask whether their presentation of the Christian faith is such as to stir enthusiasm for it in the young; the parents must ask whether at home they encourage or repress the signs of a vocation for Holy Orders among their sons; and you younger brothers must clearly face the question whether you are losing the Giver in His gifts—whether the Gospel of Comfort which has pervaded and corrupted so much of the world has not reached you, so that you have learnt to prefer a comfortable life at any cost to the hard work and poor pay, but hidden joy, of a life lived with the Good

Shepherd, as He still goes out to seek and to save that which is lost.

Or, again, is it not a scandal to the whole of Christendom that the state of things upon the Congo can be allowed to exist for another moment —that hundreds of human hands, cut off at the wrists, should be allowed to atone for shortage of rubber; that the population should be depleted, according to the lowest estimate, by 100,000, according to the highest by 300,000, every year; that the honour of women and the lives of little children should be trampled underfoot in the lust for gold; and—most maddening of all—that all this should be done in the name of enlightened philanthropy and care for the well-being of a people? If you have not read Mr. Morel's "Red Rubber," all men should read it through (though no woman should read it all), for it gives clearly and distinctly—chapter and verse—witness for every atrocious act, and brings home the special responsibility which rests upon Great Britain; and, when you have read it, see that Cambridge, true to its grand old traditions in the past, takes a worthy part in sweeping away from the face of the earth the abominations which disgrace us all.

And so, dear brothers of Cambridge, go forward to your summer term of work and play, of sunshine, of brightness, but "know that for all these things GOD will bring you into judgment;" look up, mark the Hands from which the gifts

come down; come back in gratitude, trust, and love to the good FATHER Who pours them down upon you; enjoy them in fellowship together, and increase them tenfold in their value as you pass them on to others; and then the happiness and brightness of the present shall be, like the path of the just, "a shining light which shineth more and more unto the perfect day."

In Canada and the United States

XXII

A CITY SET ON A HILL*

"A city that is set on a hill cannot be hid."—St. Matt. v. 14.

I SUPPOSE it is impossible for those who live at Quebec most of their lives quite to realise all that we who come for the first time feel about it. At Oxford we were on such nodding acquaintance with the Martyrs' Memorial and the Bodleian that we often forgot in daily life what they meant. But we who come here for the first time must be allowed our natural enthusiasm at the feeling that here we are, really in Quebec at last. There are the Plains of Abraham; here is really the place where Cartier and Champlain settled; where the Jesuit missionaries and French nuns came and hazarded their lives; and, above all, where the gallant Wolfe and the great Montcalm fought and died. If there ever was a city set on a hill—not only in its glorious site, but also in its immortal place in history, as one of the few really famous cities of the world—that city is Quebec.

* Summary of a sermon preached in Quebec Cathedral.

And therefore it is that, coming as I do to bear a message of good-will from the old country and the old Church to their brothers at Quebec, I feel that we can scarcely do better than ask ourselves together what our SAVIOUR meant by this pregnant saying, which echoes down the ages as the guide of cities, and Churches, and souls for all time.

(1) And first, what has it to say to Quebec itself? It means that what Quebec says, and does, and thinks, really in the long-run affects the whole world.

There is a danger of pride in cities; there is also a danger of false modesty, and because Quebec is not such a very big city, and not the great centre of industry and commerce which, for instance, great London is, it may be apt to imagine itself of no importance. But, as a matter of fact, the whole world is watching Quebec, to see three things about it:

(*a*) Will it solve the unique problem of blending into one nation the two nations which form its population? Will the governing minority still give, as it has so wisely given since 1759, free scope to the laws, customs, and religion of the majority of the population?

(*b*) Will Quebec remain in the large sense the religious city it has always been? In the reaction from old ideas which is flowing round the world, will Quebec be firm?

(*c*) Will it, as the doorway of the new world,

be the doorway which will give the right turn, at the right time, to the tide of population which flows through it to the North-West ? And will there be a touch of religious Quebec in every new homestead in Winnipeg and Manitoba ?

It is not for me to say how you are to accomplish this, but I do say that the whole world (especially the old country), GOD the FATHER and JESUS CHRIST, who spoke these words, are all watching —"A city that is set on a hill cannot be hid."

(2) And if that text has a message to the city, its message is also very clear to the Church of Quebec. Certainly quite unique is the problem before such a Church as this. Surrounded by a branch of the Church, no older in itself, but more anciently planted in the city, with glorious memories and saintly traditions, it has to bear its own witness to the exact and complete truth.

There is always the danger of the Church of the minority being outvoiced or frightened out of its witness. The history of the world has been the history of the triumph of minorities, from Elijah with his 7,000 ; Gideon, with his 300, to the solitary Man upon the Cross, Who "was stronger in the end than the surrounding crowds."

And therefore, the Church of Canada in Quebec is "a city set on a hill." It has to set an example—(*a*) in the first place, of splendid generosity. While believing, and rightly believing, the Roman Catholic Church to be wrong in very

important particulars, it is not its business to be perpetually pointing out these particulars to the members of it.

It has generously to acknowledge the great way in which that Church has been used in the past by GOD, and is used to-day, in spite of all mistakes and errors, and to thank GOD for it always.

(*b*) On the other hand, it has to set an example of fearless witness. Two-thirds of the human race have not made up their minds as to whether Christianity is true, and it may wholly depend on the accuracy of the type of the Christianity we bring them which way they will decide. In Canada alone there will be probably thousands living where there is only one at present. What is to be the type of the Christianity for these ?

(*c*) It has to set an example of being missionary. It is not a rich Church, but for all that, who is to care for the new nations but the Church which sprang from CHRIST—the old National Church of England. As I came across the Atlantic, I spoke in the steerage to three hundred emigrants. The whole world is looking to see whether the Church of Canada will rise to its responsibilities—fling out its arms to an inrush like that, whether it will be a nursing mother to the new nation, and nourish it with a mother's love.

(3) But while I think this message is clear enough for city and for Church, we must not forget

the sense in which it is real for the individual. It is easy to say the city ought to do this and the Church ought to do that. But it is the individual person who must act, and we must never forget that our SAVIOUR spoke this primarily for the individual soul. And here comes the difficulty: how are we to reconcile the many injunctions to self-effacement and to self-denying service, with other injunctions in this chapter—how are we to "lose our lives" and yet be "a city set on a hill," and "let our light shine before men"? How can any city quietly do its work, and yet stand out in clear outline against the skyline?

That is the difficulty which we have to solve—how every life can be unostentatious, and quietly doing the best thing, and yet standing out as clear, as individual, as unique as Quebec stands against the sky.

You may be living a busy life away from home, feeling home-sick and solitary to-day, but you are not only dear to GOD, but important to GOD.

You are "a city set on a hill"; thousands watch what you do—you are compassed about with a great cloud of witnesses. What are the lights in that city? Do *faith*, *hope*, and *love* thrive there? Does the city cast up spires and minarets to Heaven? Is it a city which hath foundations in GOD? That is of importance to GOD, for every soul is GOD'S city, GOD'S outpost, and

GOD'S light. It is impossible to get out of our responsibility, for good or for evil.

How fares it with the souls I address to-day?

(*a*) Is the light of faith living in your souls, or is sceptical literature damping the light? Keep it lighted. Many a soul coming up the river of life as a ship comes up the St. Lawrence in the fog of unbelief is looking for that light, and if that light is out, will drift ashore.

(*b*) Is the light of hope there?

(*c*) Is the light of love in the city? "Whoso hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

Is the baleful darkness of hate putting out the light of love? Is the selfish love of greed poisoning your love for others? Then let the thought of the love of GOD for man—the sacrifice of GOD, the first symbol ever planted in Canada—rekindle among you the love that is love indeed.

(*d*) Are steeples and minarets and towers in your city pointing the way to Heaven? Come back again to the life of prayer, and Bible-reading, and Communion, that your city may be clearly a city of GOD; "a city set on a hill cannot be hid."

Take, then, this word from one who comes across from home to give it. The old country expects—GOD expects—each Canadian Christian to stand out as Quebec stands out against

the sky—"a city set on a hill"—to point the way and open the door to the land of promise.

May you all so bear your faithful witness, that your "city set on a hill" may point thousands to that Eternal City which hath foundations, whose builder and maker is GOD.

XXIII

THE TREASURE OF THE HEART*

"Where your treasure is, there will your heart be also."—St. Matt. vi. 21.

I WANT to put that text before you from these standpoints: (1) As a test of our devotion; (2) as an inspiration of our friendship; (3) as an incentive to our work; (4) as a spur to our generosity.

(1) First, then, it is the test of devotion. I find so many people who are Christians, men and women who love Jesus Christ, who have no joy, no enthusiasm, no brightness; and I have tried to find out why that joy and enthusiasm and brightness is so far off. I believe it is because we do not apply this test to our devotion.

There are a number of tests. One is that we know the exact date, day, hour, and minute of our conversion—some men and women look back upon a sermon they have heard as the moment of conversion; others remember a time when as

* Preached at Aylmer, Canada. Available only in a summary form.

boys and girls they consciously chose CHRIST as their SAVIOUR. As I read the Holy Scriptures, it is not a question of what time the light came, but whether it is sunshine now. The dawn came slowly this morning, but it is daylight now. It is not a question, "Can you name the hour, the day when you were converted?" The question is "Is it Light with you now?"

Then there is the test of feeling. Do I feel full of the love of JESUS CHRIST? Have I enough of emotion? Praise GOD, we all have some; but over and over again I have found some of the best Christians with little conscious sense of love. Two of the holiest Christians I knew died, both having a sense of being away from GOD. JESUS CHRIST Himself said: "My GOD, My GOD, why hast Thou forsaken Me?" Let no one put that test to himself and be unhappy because he finds little feeling; GOD gives us dry times to try us; in the dark November days the trees grow the most.

Then what is the test of devotion? I give it from five points of view. (*a*) First, are you trusting to anyone else for forgiveness than to JESUS CHRIST? The hymn we have just sung, "Rock of Ages," will never grow old; it shows our absolute dependence for forgiveness upon JESUS CHRIST. I can remember two young people, a man and a woman, in whose faces I saw vividly the absolute need of JESUS CHRIST for forgiveness. It was in one of my first Missions and the first con-

version in it. I found a young man in the vestry; on his face was a look of absolute remorse and repentance. "I've sinned, sinned, sinned," he said; "can I be forgiven?" He told me what he had done, and I convinced him that he could be forgiven. I shall never forget the look of peace and rest that that man had as he left the vestry and devoted, as I afterwards learned, his life from that moment for ever to work for the SAVIOUR. The other was a young woman whom I saw not long ago. Her cry to GOD was: "Against Thee, against Thee, against Thee have I sinned." She had sinned against others, too, but her thought was "against Thee"—that was true repentance.

(*b*) It is not a question, then, of feeling, but of fact. Do you, as a matter of fact, trust anyone except the SAVIOUR for forgiveness? We must not expect to fully understand the Cross; but we believe He fulfilled the perfect law of GOD. Just as the prisoners in a cell were pardoned for the good name of all, so we were saved by CHRIST. Whether we understand the Atonement or not, it is a fact. We are saved by the fact of the Atonement, not by any theory of it.

We live among a dying people. What a world of dying people it is! One of my brother Bishops who sent a message to me before the ship sailed was dead before I had crossed the Atlantic. In London it is a case of going from death-bed to death-bed, from sick-bed to sick-bed.

How do I know GOD cares? The sun shines on, whether the boy dies or not. What certainty have I that GOD cares? Then I turn to JESUS CHRIST. I have no certainty, then, unless I believe He died to save us. And Christianity does not consist in a belief that a good man died on the Cross, but Christianity does consist in a belief in a sacrifice of GOD—that is the hope, that JESUS CHRIST is the SON of GOD Himself. For the second time, then, JESUS CHRIST is a treasure. And where your treasure is, there will your heart be also.

(*c*) Now take a third standpoint—What are you all aiming to be? I have been struck by what a religious country Canada is: all go to some Church or other. Not as farmers or as business men, but as men, what are you aiming at? I should be surprised if you were not aiming at being like JESUS CHRIST. Even outsiders, like Lecky and John Stuart Mill, approve of His life. Lecky said the record of His three years did more to regenerate mankind than all the years of philosophy that had gone before. We owe the New Testament credit for a new ideal. Is not JESUS CHRIST your ideal? Is not that what you are aiming at? Have you any other ideal? If you want to die rich—if that is your ideal; if you want to be merely popular—if that is your ideal; if you want to satisfy the lusts of the flesh—if that is your ideal—then you are not a Christian.

(*d*) From another point of view—I hope I am speaking to all who pray; if there are any who have given it up, commemorate this day by coming back to prayer; the diver must keep in touch with the air, and so must we keep in touch with Heaven by means of prayer—how do you end your prayer? "For JESUS CHRIST's sake." The reason is that we feel so unworthy; we dare not approach the mercy-seat, and we picture JESUS CHRIST pleading for us. It is like a man giving a woman his name: she goes to the shops and into society using his name because he trusts her, knowing that his honour is her honour, his interests are her interests. So does JESUS CHRIST let us use His Name—our honour is His honour, our interests His interests. Our only hope is JESUS, and because we use His Name, for the fourth time He is our treasure. And where your treasure is, there will your heart be also.

(*e*) As the fifth standpoint, what is your standard of life? You may say a standard of life consists in knowing what is right or wrong, but our consciences are very curious things sometimes. Socrates said a standard would be the opinion of a good man, and Plato said that if a great and good man came to earth he would most likely be put to death. And when He did come He was put to death. Everybody has come to look upon JESUS CHRIST as the standard of life. A Jew once said to me when the Russians were massacring Jews: "I hope you don't call those Russians

Christians." I mention this just to show that JESUS CHRIST is looked upon by all as a standard. If JESUS CHRIST is the test, what would JESUS do in business, in the home, as the Bishop of London ? If we are asking that, then He is our treasure—for the fifth time, He is our treasure. If you can stand the fivefold test, JESUS is your treasure. Lift up your hearts : you have the treasure of the world.

(2) This text is—the inspiration of our friendships. Why should we not have in life our loves and friendships ? What would life be without the love of husbands and wives, fathers and mothers and children, and friends ? And how miserable would it be if death ended all ! But we know that the one who has died is not lost, but has gone before ; our treasure is not lost, but is taken up ; and therefore I do think it inspiring to have a noble friend or sister in Paradise. Love is indestructible. Sometimes we part with friends for many years, and sometimes never to see them again on earth —let this profit us : where our treasure is, there will our hearts be also.

(3) It is an incentive to work. Christianity is not a sentimental religion, gazing into heaven. You men and women have got to build up Canada as a nation on a basis of Christianity. You have got a great work to do. In every home and shop in Canada you are to show you are with JESUS. No matter how much you enjoy life, let this text be an incentive to work—the Sunday-schools

want teachers; there are the Missions, and the little gatherings you might hold at the farm-house, where the love of Jesus might be kindled. Do people say you carry out your Christianity in your business? That is Christianity. And where your treasure is, there will your heart be also.

(4) Lastly, it is a spur to generosity. Of course, you have to provide for your families. Laying up your treasure in Heaven does not mean that you must not be prudent and thrifty, but it does mean that what we have is not ours, but is held in trust by us for Him. I remember in a little church in Switzerland a preacher saying to some English and other visitors: "When I took the offertory to the post-office for change they said, 'You don't mean to say that your rich English put in as little coins as those!'" And that congregation was conscience-stricken. There are many people I have noticed who have come out to this country who do not realise that they should support the Church where they are. Be that as it may, applying the principle to the expenditure of time and money, my point is this: "Is your time and money spent as becomes one whose treasure is in Heaven? Are you advancing Christ's kingdom, or merely your own interests?" Let us take home this word of Jesus Christ: "Where your treasure is, there your heart is also." Make it a test of devotion, an inspiration of friendship, an incentive to work

and a spur to generosity, and then, when JESUS comes again, and when He makes up His jewels and shows who are His treasures—we have tried to make Him our treasure—you who have tried to lay up your treasure in Heaven will be found among His jewels.

XXIV

THE GRAIN OF MUSTARD SEED*

"The kingdom of Heaven is like to a grain of mustard seed."—St. Matt. xiii. 31.

IT is quite impossible to describe the feelings of love and gratitude, and even pride, with which an English Churchman must look round upon the great assembly which fills this Church. Here, bone of his bone, flesh of his flesh, is a great sister Church now grown to be as great and important as his own, a great sister Church of which he has heard for years, many leading members of whom he has seen, but which he now sees in all her representative strength for the first time. When he thinks over her wonderful origin, her growth, and the part she is bound to play in fashioning the future of this mighty nation, his heart is bound to go out in love to her, in gratitude to GOD for His goodness to her, and in an honourable pride that he had some share in her being here at all.

* Preached in Holy Trinity, Richmond, U.S.A., at the three hundredth anniversary of the founding of the American Church.

And if that would be bound to be the feeling of any English Churchman, how specially keenly must this be the feeling of any Bishop of London? During the last few months, in the rare intervals of a rather exceptionally busy life, I have endeavoured to go into the history of the connection of the Church of America with the See of London. We have some three thousand documents bearing on the subject in the muniment room at Fulham. I have had these examined afresh, and I have with me some interesting specimens of that continuous correspondence which went on for one hundred and seventy years. Here, with the Great Seal of Great Britain and Ireland, is one of the original letters patent with which one of the Kings of England handed over to the Bishops of London, except on certain points, the spiritual jurisdiction over what was then called his "American Colonies." Here is a touching letter from an Indian chief in 1713, in what is now the State of Massachusetts, asking for a missionary; here is a list of all the clergy of Maryland, sent by the Bishop of London's commissary to him, with their parishes and their characters; here is a letter describing the State of Virginia in 1679. Besides these we have at Fulham a very long letter from one of my predecessors, urging and urging again upon the State authorities the absolute necessity of allowing Bishops to be granted to the American Church; and, as a small commemoration of this great occasion, I have had printed and published

in America, before it is published in England, a short account of the history of Fulham Palace, and its special connection with the Church of America.

And what comes out of these ancient documents and that long correspondence? Why, that nothing was too great or too small in those early days of the American Church to be referred across the ocean to one who was usually "the kindly old gentleman" who lived at Fulham; that, while he raised, and was expected to raise, £1,000 for William and Mary College, and to inaugurate such great undertakings, no petty trouble was too small for him to be consulted on it; and that while, owing to political reasons, we lost to Scotland the priceless honour of granting Episcopacy to America, yet that it was from no lack of interest and care on behalf of those who in difficult days ever sought to cherish and protect the young sister across the seas. And I know that it was largely because of this, and because you wished on your three hundredth anniversary to recognise this sacred link with the See of London, that you desired my presence with you, and that, in answer to that affectionate desire, I am here.

But we should do ill if we rested either on brotherly sentiments or on historical reminiscences. The real wonder of this morning, and the real ground of thanksgiving for every Christian in both countries, and especially for every

Churchman, is that the whole creation of the great Church whose conventions we inaugurate to-day is the direct act of GOD, that once again the LORD's prophecy is fulfilled, "The kingdom of Heaven is like a grain of mustard seed;" and what we see here amounts to nothing less than this: while Christian men, and missionaries, and Bishops have done their part, the LORD Himself has been working on these American shores, and confirming the word with signs following.

It is not too much to say that three hundred years ago the mustard seed was "blown ashore," and might, humanly speaking, have been lost altogether. I know few things more touching than the accounts of the first settlement of Jamestown, and the way in which, in spite of cruel and terrible disasters and privations, those early settlers stood by their religion. It is true that one man burnt his Bible and said there was no GOD (poor man! one can hardly wonder that the faith of some failed); but the Rev. Robert Hunt, who preached a sermon, and marvellously comforted those who heard him, was much more typical of the kind of spirit which animated the first settlers in this land.

Yes; amid storms of adversity, and waves of persecution, and blasts of disappointment, GOD saw that the grain of mustard seed should fall upon the strand of America, and not only fall, but grow into a great tree, in whose branches the birds of the air—the 800,000 immigrants

which annually, without ceasing, pour into America—may come and lodge.

By what process, I ask you, was it possible that so tiny a seed should become so mighty a growth? How is it that the Rev. Robert Hunt and his little band of Churchmen have become a great Church with 104 Bishops and nearly 5,300 priests, and a great body of laymen, whose representatives are with us to-day, except by the fructifying grace of GOD, by the words of CHRIST Himself, by the Divine energy of the HOLY SPIRIT?

I have often said that, if I had never believed in Christianity before, I should be bound to believe in it when I see the 215 churches built in the last forty years in London, all living growths, and transforming what would be deserts into gardens of the LORD. So, if I had never believed in Christianity before, I should believe in it as I stand in this pulpit at the three hundredth anniversary of the American Church. And I say this with the most generous recognition of all that the other great Christian denominations are doing, both in this country and in London, to proclaim the witness and to spread the kingdom of our *one* LORD and SAVIOUR JESUS CHRIST

And that brings me to the main point which I would put before my brothers in America on this great anniversary: *What are the characteristics of the Church which would possess the future?* What are the conditions under which alone the

mustard seed which has grown so high already shall fill the world ?

In some ways the most inspiring sermon which I ever heard was the last sermon preached by Bishop Lightfoot before a Church Congress. It was on the text : " I will give Thee for an ensign to the nation." It was a message to the whole Anglican Communion throughout the world, and the burden of it was this—that the conquest of the world belonged to the Church, which kept its unbroken traditions in one hand, and an open Bible in the other. Such a saying from one whom, from his wonderful knowledge of history and his great balance of mind, we in England looked upon as a prophet indeed, may set us on the track of what I believe to be the true answer to the question I have propounded this morning.

(1) And first, undoubtedly, the future can only belong to a Church which believes and preaches the forth-reaching, energising and active love of GOD.

GOD forbid that I should deny the difficulties which surround a belief in the love of GOD, or ignore the stern side of the New Testament. Every great light casts a shadow, and he is no true ambassador who belittles the shadow cast by the great sun of the love of GOD. To be out of the warmth of the love of GOD is to be in the darkness, and how great is that darkness no one painted more clearly than JESUS CHRIST

Himself. But I have found in East London, and I am sure you have found in every quarter of this great Continent, that it is the warmth of the sun which makes the soul cast off the cloak of its reserve, and not the terror of the darkness.

After all, why did GOD make anything except in love? Why are we here at all, except as part of the millions whom He created to sun themselves in the sunshine of His own happiness? Why did He redeem the world, except that to His fatherly heart it was impossible to leave one in the darkness? And no Church will save the world, and especially those thousand millions who have not yet had a chance of making up their minds as to the truth of Christianity, except a Church that believes and proclaims and lives out the love of GOD to every child that He has made.

(2) And with the Gospel of the love of GOD must go, what we call in England, the message of a *free salvation.*

It may be that in the past we have allowed a legalising spirit to creep over the Church, and therefore lost such great communities as the Wesleyans, because they thought the old bottles would not hold the new wine. But to-day High Church and Low Church vie in England to preach a Gospel of a free salvation. One school of thought after another, and often from the same stand on the same evening, preach the same tidings—tidings so great that they dwarf into insignificance every dividing-line that keeps them apart—that

the Eternal SON of GOD came into this very world in which we live, and gave Himself for His brothers, that the Christian religion does not consist in a belief in a good man named JESUS CHRIST dying on the Cross, but consists in a belief in the Sacrifice of GOD Himself.

I have no means of knowing the trend of religious thought in the United States, but from my experience of East, North, and West London, the future lies with no Church which sinks to what is called the New Theology. GOD forbid we should say a word against any individual man who believes as much as he can of the Christian Creed, but what we must beware of on both sides of the Atlantic is losing the power of our message by trying to make it easier to be believed. It is easier, no doubt, to believe that JESUS CHRIST was only a good man, however difficult to reconcile with the New Testament; it is more comfortable to believe that evil is an undeveloped form of good—that "the devil is a vacuum"; it is more intelligible to the human intellect to look upon the Atonement as the appeal of self-sacrifice to the selfishness of mankind; but, while the human heart craves to know what GOD has done, while this so-called "undeveloped form of good" is making havoc of our hearths and our homes, while there are sinners who long to know if they can be forgiven, the New Theology is no gospel which will win the world.

When you have once seen a young man spring

into the vestry after a Mission service with a look of agony on his face, and then seen the look of peace at last when he believed he could be forgiven—nay, *was* forgiven; when you have once heard a heart-broken girl sob out, "O GOD, it is Thee I have sinned against—against Thee!" then you know that the key fits the lock, that the Gospel of salvation is what wins the heart of the world, that a Christian life is not to win salvation, but is, as a Cowley Father calls it in the title of one of his books, "a response," and that there is, as a matter of fact, no other name given any man by which we can be saved except the Name of JESUS CHRIST our LORD.

(3) But it may be said: "Every orthodox Christian community in the world preaches the Gospel of the love of GOD and of a free salvation"—in what sense are we justified to-day in the Anglican Communion in keeping our own organisation separate from the great non-episcopal bodies on the one hand, and the Roman Catholic on the other?

And here let me acknowledge the help that I, with many others, received on our side of the Atlantic from two books that were written on this side more than twenty years ago, by Bishop Cleveland Coxe on "Apollos, or the Way of GOD," and Bishop Ingraham Kip on "The Double Witness of the Church."

We do not keep aloof from either in any spirit of unbrotherliness or pharisaical pride. We long

to be one; we pray to be one; we honour and admire all that they have done for the cause of CHRIST. There is no difficulty in London, and there ought to be no difficulty anywhere, in working side by side with them in every cause which makes for the well-being of our common city or nation. The Public Morality Council for London, of which I am chairman, contains representatives of every religious community in London, but in spite of this we are bound to maintain, in opposition to the great non-episcopal bodies, that the historical ministry cannot lightly be set aside in the Christian Church; that, just as every plant has lines of its own on which it develops, so the Divine grain of mustard seed carries within itself the organisation by which it was meant to spread throughout the world. Again and again has this, as well as the Gospel of free salvation, been shown effective in the history of the Church. It was the ordered ministry and strong organisation of the Church which saved the Christian religion for Europe when the Goths burst upon Rome and swept it away; and it was the Church which, as a matter of fact, converted the conquerors. And again, leaping over the ages, to come to your own Virginia, when other political causes, into which I need not enter, had almost swept away the Church from this part of America altogether, yet, once given the chance, just as a plant, trampled underfoot but not dead, will lift its head and the bent stalk will straighten

itself again when the weight is lifted off, so in the marvellous revival of the Church of Virginia we see once again the justification in history of Church order, Church ministry, and Church worship. The Church of the future must undoubtedly possess the unbroken ministry and the historic Sacraments which you possess in the Church of America to-day: "Hold fast that thou hast, that no man take thy crown."

(4) But when I turn to the far more delicate question as to why we do not seek reunion under present conditions with that great historic Church which numbers, I know, so many adherents in America, and which undoubtedly shares with us the gifts of an unbroken tradition and Sacraments consecrated by duly ordained ministers, I gladly avail myself of some words written at my request for my use to-day by one of the most honoured Bishops of the Anglican Communion—honoured, I hope, on both sides of the Atlantic. I mean Bishop King of Lincoln. I asked him to write down for me what he considered the special characteristic and special function of the Anglican Communion, and those who remember what was called the Lincoln trial in England will know how little he can be considered prejudiced towards what is sometimes called a Protestant view of the Christian faith. And this is what he writes: "The special function of the Anglican Communion is to preserve the *exact* truth. She much protests against any additions to, or

subtractions from, the teaching of Holy Scripture, and the early and undivided Church."

The Church of Rome appears to us to err in the use of *authority* in relation to the Truth. The universal supremacy of a single see and the infallibility of an individual Bishop are extreme instances of this. The ecclesiastical use of authority in relation to individual conduct, such as compulsory confession and attendance at Mass, seem to endanger the freedom of individual action, and therefore to weaken the moral life. Obedience must not be put in the place of Truth. *We* give authority chiefly an educational place with regard to Truth. Authority introduces us to the truth, and then trusts to the faculties of the individual (the mind, heart, conscience, will), under the guidance of the HOLY SPIRIT to apprehend that Truth. We wish people to say: "Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the CHRIST, the SAVIOUR of the world."

I believe it would be difficult to state in clearer words the difference between the "fatherly" authority as given to the Church by the Anglican Communion and the authority as taught and practised in the Church of Rome. We believe, moreover, in a Catholic Church which is not afraid in any land of the idea of a National Church. And already in far Japan England and America are working together in the common work of

fostering "the Holy Catholic Church of Japan" to be the soul of that great and growing nation.

But it may be asked: "Why is the '*exactness*' of Truth of so much account?" No one can really ask that question who realises that two-thirds of the human race has as yet given no opinion on the truth of Christianity, and that the whole question as to whether the Truth of GOD will commend itself to their consciences and win their hearts may depend upon the purity and accuracy, and therefore upon the power with which that Truth reaches them through the human medium which GOD has seen fit to employ.

(5) But, after all is said and done, the most evangelistic, the most catholic, the most orthodox Church on earth will produce no effect upon the world if it has not still one further characteristic. It must clearly and unmistakably, and before all the world, be *unworldly itself*. The mustard seed is planted in the earth, but it will never grow and expand and flourish without the light and air of Heaven.

Bear with me, then, when I say as my last word that the greatest danger of the Church on both sides of the Atlantic is worldliness. In one sense it is impossible for the Church to mix too freely with the world. Into the slums of East London, into the business of Wall Street, among the wild tribes of the mountains, into the midst of the mining camps at Klondyke, the

Church must go, and no human interest in the world is outside the interest of the Church.

But, on the other hand, to catch the spirit of "push," to run a Church as a man runs a successful business, to depend upon cleverness and management rather than the grace of GOD, to neglect prayer and intercession in favour of influence with the Press, to lower the teaching of the Church or its moral standard in order to suit an easy and self-indulgent age, is to spell ruin and failure and shame for the most orthodox Church in the world. In a voice which still rings down the centuries, JESUS CHRIST Himself proclaimed: "My kingdom is *not* of this world."

Only a Church whose weapons still are faith and hope and love and prayer can hope to win the world. And so I have brought for you from the Old World to the New this message, the simplicity of which I should be ashamed if it did not come from my heart. The mustard seed blown ashore three hundred years ago has taken root; it has grown into a great tree; it will send forth seeds of its own for the health and purity of the nations. See to it that the great American Church, so Apostolic in its origin, so Catholic in its Creed, so heroic in its history, is also so devoted and unworldly in its life and work that it shall take a worthy part in moulding the future of the world, and have for its blessing and reward the gratitude and love of hundreds of millions of souls.

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